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SKANDHA ELEVENTH

CHAPTER ONE

Sage's Curse : Imprecating the Annihilation of Yadu's Race.

Śri Śuka (The Son of Bādarāyaṇa) said :

1. Accompanied by Balarāma and the Yādavas, Kṛṣṇa brought about the annihilation of the Daityas (some through Balarāma, some through Yādavas and the rest like Pūtanā, Kaṁsa, etc. himself). (In the case of near relatives whom he could not destroy personally) he (being the indwelling soul of all) instigated a fast-growing virulent feud (culminating in the war between Kauravas and Pāṇḍavas) and lightened the burden of the earth.

2. Using as his means (the cause of) Pāṇḍavas whose wrath was extremely (and frequently) provoked by their enemies (Kauravas) through fraudulent gambling, scornful insults, dragging (their queen Draupadī) by the locks of her hair and such other humiliating acts, the Lord removed the burden of the earth by causing the mutual destruction of the kings who assembled there (in Kurukṣetra) as allies on either side (as these were Daityas born as his relatives).

3. Having destroyed completely the kings and their armies which caused a burden to the earth through his Yādava clansmen who were protected by his arms, the Lord of incomprehensible nature (and boundless powers) pondered : "Though (apparently) the burden of the earth has been lightened, I do not consider it as really removed as long as the irresistible[1] clan of Yadus still continues to exist. (It will not be proper for me to annihilate personally my own clansmen openly).

4. Being always under my protection, this clan which has become unrestrainable through ever-increasing power and prosperity, can never be defeated (and destroyed) by others (even by gods). Having instigated an internal discord leading

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1. The existence of the powerful invincible, vast Yādava clan was intolerable to Lord Kṛṣṇa—EK.

to their total (mutual) destruction like a forest of bamboos consumed by fire (sparked by their mutual friction), I shall retire quietly to my abode (*Vaikuṇṭha*)."

5. Having made up his mind thus, the Almighty Omnipresent Lord of true, effective resolve, withdrew (to their respective places in the higher world) his own race, making the curse of Brāhmaṇas as the pretext (with a view to establish the greatness of Brāhmaṇas).

6-7. The Supreme Lord Kṛṣṇa retired to his abode after captivating the eyes of persons with his superb personality which surpassed the world in beauty[1] (and made people's eyes unwilling to see anything else), and by his words he fascinated the hearts of those who remembered them, by his foot-prints he suspended the movements and actions of those who espied them (and had thus concentrically attracted to himself all the propensities of the people who saw him), and after having spread his glory all over the earth—his glory which can be sung in beautiful verses and which if heard or recited, people would easily cross over the darkness of Nescience and Saṁsāra.

King Parikṣit enquired :

8. How is it that the curse of Brāhmaṇas affected[2] the Vṛṣṇis who were devoted and friendly to Brāhmaṇas ; were extremely generous; always rendered services to elderly persons and had their minds devotedly attached to Kṛṣṇa.

9. What was the occasion of the curse ? What was its nature ? How could discord be sown among Yādavas who were of one mind ? Be pleased to narrate to me in details everything about this.[3]

Śri Śuka explained :

10. Possessing a personality comprised of everything that is beautiful in the world, engaged in performing ideally

1. Or which imparted beauty to the world—ŚR.

2. Nārada used to stay at Dvārakā so that he should not be affected by Dakṣa's curse. If Dakṣa's curse was ineffective due to the presence of Kṛṣṇa in the case of Nārada, how could the Brāhmaṇa Sages' curse descend upon the Vṛṣṇis at all—EK. 1.280

3. EK. explains that the Will of Lord Kṛṣṇa to annihilate the Yādava clan is the real cause of the Brahmanical Curse (1.284-85).

auspicious acts even though he had all his desires accomplished, enjoying himself in his home at Dvārakā, the Lord of liberal wish-bestowing glory felt his mission still incomplete and desired to annihilate his own clan.

11-12. Having accomplished highly blissful and auspicious actions glorifying which bring merits and singing of which wipes out the dirt (sinfulness) of the Kali age, he stayed as *Kāla* (the God of destruction) in the house of Vasudeva, the Lord of Yadus. Sages such as Viśvāmitra, Asita, Kaṇva, Durvāsas, Bhṛgu, Aṅgiras, Kāśyapa, Vāmadeva, Atri, Vasiṣṭha, Nārada and others took leave of him and went to the (holy place) Piṇḍāraka.[1]

13. Youths of the Yādava clan who were playing there approached those Sages and though really impudent, they feigned to pay respects to their feet in mock humility, and put a question to them.

14-15. They dressed Sāmba, the son of Jāmbavatī in the clothes of a woman and said, "This dark-eyed damsel is pregnant and desires to ask you, O Brāhmaṇas—She feels shy of asking you directly. But She is desirous of having a son and will deliver soon. You are of unfailing vision. Be pleased to tell whether she will have a male or a female issue".

16. O King! The Sages who were thus being cheated (as a practical joke), got angry and replied, "O stupid fellows! She will give birth to a pestle which will exterminate your race".

17. Hearing that (predictive curse), they became extremely terrified. They at once undressed the belly of Sāmba. And lo! They found a veritable iron pestle in it.

18. "What folly have we—unlucky fellows—committed? what will now people say to us?" In such a perplexed mood, they went home, taking the pestle with them.

19. With pale, withered faces, they took it to the royal assembly hall. And in the presence of all Yādavas, they reported the whole matter to King Ugrasena (and not to Śrī Kṛṣṇa).

1. This is near Golagar, sixteen miles to the east of Dvārakā (Saurāṣtra)—GDAMI, P. 157.

20. Learning of the unfailing curse of Brāhmaṇas and seeing actually the pestle, the citizens of Dvārakā were shocked with astonishment and were quaking with terror.

21. Āhuka (Ugrasena), the king of Yadus got the pestle reduced to powder and caused it scattered over the high seas and did the same to the remaining piece of the iron pestle which could be so reduced.

22. Some fish swallowed up that iron piece while the particles of the powder were borne by the sea waves to the shore where they grew into a kind of reed called Erakā.

23. (As Fate would have it) the fish (that swallowed the irreducible iron piece of the pestle) was caught in a net along with other fish in the sea, by some fishermen. The piece of iron found in the bowels of the fish was fixed at the point of his arrow by a hunter.

24. The glorious Lord Kṛṣṇa knew all the facts. The Supreme Ruler as he was, (he could have but) he did not wish to counteract (and render ineffectual) the curse of the Brāhmaṇas. He, being the Destroyer himself, approved of it (as he desired to exterminate the Yādavas).

CHAPTER TWO

Bhāgavata Dharma : Nārada's Narration of King Nimi's Dialogue with Jāyanteya and others

Śrī Śuka said :

1. In his ardent longing and eagerness to wait upon Kṛṣṇa, Nārada frequently used to stay at Dvārakā despite Dakṣa's curse of eternal wandering to him, as the curse was ineffective at Dvārakā which was protected by the arms of Lord Kṛṣṇa, O best of Kurus.

2. What person possessed of sound senses and hemmed in by death on all sides[1] would possibly neglect to resort to

1. VR. reads *sarvato'mṛtyum* 'in no way affected by death' and this adj. qualifies the 'lotus feet of Mukunda'.

and adore the lotus-feet of Mukunda (for which possession of sense-organs only, and not caste (*varṇa*) and stage of life (*āśrama*) is the qualification, etc.) which are meditated upon and adored by the best of immortals (such as god Brahmā, Śiva and others).

3. On one occasion, when the divine sage Nārada visited his house and was duly worshipped and was comfortably seated, Vasudeva respectfully bowed to him and submitted as follows :

Vasudeva said :

4. "Just as the arrival of the parents is for bringing the well-being of the children or the movements of those great souls who follow the path of the Lord of excellent glory, are conducive for the good of the indigent and helpless, the movements of your worship are for the welfare of all embodied beings.

5. The working of the deities (e.g. showering of rains) may contribute either to the misery or happiness of created beings. But actions and behaviour of pious souls like you who have concentrated their minds on Lord Acyuta, tend exclusively and solely towards the happiness of all.

6. Deities (i.e. the grace they confer) depend on meritorious acts (such as sacrifices etc.). Like the shadow of a person (imitating him reciprocally), they serve their votaries in the same way as their devotees worship them with meritorious acts. But the pious and the righteous people are always kind and compassionate to the afflicted and needy under all circumstances.

7. We, however, request you, O Brāhmaṇa sage, to explain to us the paths of righteousness which lead to the propitiation of the glorious Lord and by listening to which with faith and devotion, a mortal being is emancipated from all fears (i.e. is liberated from *Saṁsāra*).

8. Formerly, in my previous incarnation in this world, I worshipped the Infinite Lord, the bestower of emancipation from *Saṁsāra*, with the desire of getting progeny but not for Liberation from *Saṁsāra*, as I was deluded by the Māyā (deluding potency) of the Lord.

9. O sage of well-observed vows ! Be pleased to instruct us to that course (in this life) whereby we shall directly and easily be liberated from the *Saṁsāra* teeming with various kinds of miseries and beset with fears and dangers on all sides."

Śri Śuka said :

10. Solicited thus by the highly intelligent Vasudeva on this question, the divine sage Nārada being reminded of the excellent qualities of Hari, became pleased with him and spoke to him thus :

Nārada said :

11. "O foremost Sātvata ! Your honour has wisely resolved on this course, wherein you enquired of me, as to what courses of behaviour and virtues delight the Lord and purify all (from sins, etc.).

12. O Vasudeva ! This righteous course of conduct (viz. *Bhāgavata dharma*) if heard, recited, pondered over, accepted with reverence or appreciated approvingly (when followed by others), instantaneously purifies even those who are the enemies of gods or are hostile to all creatures.

13. The most auspicious and glorious Lord Nārāyaṇa whose name, if heard or sung is meritorious, is brought to my mind and memory to-day, by you.

14. On this point, this ancient historical legend is told. It consists of a dialogue between the sons of Ṛṣabha and the great-souled king Nimi of Videha.

15. Svāyambhuva Manu had a son by name Priyavrata. His son was Agnīdhra from whom was born Nābhi, whose son was well known as Ṛṣabha.

16. The knowers say that he was a ray (an aṁśa) of Lord Vāsudeva who had descended on the earth with the intention of propagating the righteous path leading to *Mokṣa* (Liberation from *Saṁsāra*). He had a hundred sons, all of whom were well-versed in the Vedas.

17. Out of them, Bharata, the eldest son, was exclusively devoted to Nārāyaṇa (the supreme soul). It is reported that this wonderful continent is known after him as Bhārata-Varṣa.

18. Having enjoyed the pleasures (of sovereignty) of this earth, he renounced it. He propitiated Hari by austere penance and it is reported that he attained to the Lord's abode after three births

19. Out of those hundred sons, nine became the rulers of the nine continents all around, and eightyone of them became Brāhmaṇas, authors of treatises on rites and rituals (and religious acts).

20. The remaining nine highly fortunate sons became sages, capable of propounding the highest truth. They exerted on the spiritual path, were sky-clad (naked)[1] (lit. wore girdle of the air) but were highly expert in the spiritual (*ātmic*) lore.

21. (Their names were :) Kavi, Hari, Antarikṣa, Prabudha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhājana.

22. They realised that this universe, both cause and effect or gross and subtle[2], is nothing but the Glorious Lord

1. (i) They were without clothes, but *not* naked—VR.

(ii) EK gives a spiritual description of their nudity : 'They were clad in *cidākāśa* (sky in the form of *Brahman*). They tied the knot of the threads of *Prāṇa* and *Apāna* (inhalation and exhalation in respiration) at the navel, which resulted in untying the knot of their state as *Jīva* and it became their sacred thread (*Brahma-Sūtra*). —EB. 2.175-178

2. *Sadasadātmakam* : VR as usual interprets this as the conscious or intelligent and unconscious or unitelligent principles which constitute the body of the Lord and are inseparable from him.'

VJ. stoutly rejects the view of the identity between the universe and God or Paramātman, for the adj. *sad-asadātmakam* precludes it and the *lakṣaṇā* (*jahad-ajahad*) is not soundly authoritative. According to VJ : They realised that the nature of the Lord pervades all causes and effects, but is different and distinct from individual soul (*jīva*). The gross universe is also different from Hari (God). It is as the internal abiding soul (*antaryāmin*) that he pervades all and quotes as authority :

antar bahiśca tatsarvaṁ vyāpya Nārāyaṇaḥ sthitaḥ—Nar. Up. 2.

EK. gives a highly idealistic interpretation : Though their bodies were different, they were spiritually one. They looked upon all people as their own self. The sages have realized that there is nothing but Brahman everywhere, and the universes, beings or elements, due to their identity with Brahman, have no separate existence. To them the triad—the seer, the act of seeing and the thing seen was the Self itself. They were so absorbed in *Brahman* that they were not aware of movements, being, becoming, etc. In such a stage, their wandering over the earth took place. EB.2 185-188

himself and not distinct from their self (*ātman*), and ranged over the earth.

23. They were not attached to anything. They freely went about their way, as their paths were unobstructed. They wandered at will in the worlds of gods, Siddhas, Sādhyas, Gandharvas, Yakṣas, human beings, Kinnaras and serpents as well as in the spheres of sages, Cāraṇas, the lord of goblins, Vidyādharas, Brāhmaṇas and *Go-loka*.

24. On one occasion, by chance, they happened to attend[1] the sacrificial session of the noble-souled Nimi (the King of Videha) conducted by sages in the Bhārata Varṣa (known also as Aja-nābha).

25. On seeing those most ardent devotees of the Lord who were brilliant like the Sun, the sacrificer (King Nimi), (the presiding deities of) the sacrificial fires (viz. Gārhapatya, Āhavanīya and Dakṣiṇa[2]) and Brāhmaṇas (officiating as sacrificial priests)—all of them stood up to show respect.

26. On coming to know that they were staunch devotees of Lord Nārāyaṇa[3], Nimi, the King of Videhas was greatly delighted. When they were comfortably seated, he worshipped them with all the formalities, according to their seniority.

27. The king who was highly pleased (with their visit), bowed low with great humility and submitted to them who were effulgent by their own personal lustre, like the mindborn sons of Brahma-deva (like Sanaka, Sanandana).

King Nimi of Videha submitted :

28. I believe you are direct attendants of the glorious Lord Viṣṇu (the slayer of demon Madhu); for the people (devotees) of god Viṣṇu are always on the move for purifying the people.

1. EK : They arrived there at the time of *pūrṇāhuti*.

EB.2.195

2. These fire-deities were visible only to these nine sages to whom they paid respect—EK 2.201.

3. The Bh. P. gives a special place of honour to the devotees of Lord Nārāyaṇa "But of crores of siddhas who are free from attachment and have realised the self, a person who is absolutely devoted to Nārāyaṇa (*Nārāyaṇa-parāḥ*) is very difficult to find"—Bh. P. 6.14.5.

29. To *Jīvas* (embodied souls who are invested with a body in every birth) the attainment of human body (birth as a human being) ephemeral though it may be, is very difficult yet valuable (as it serves a means of liberation from *Saṁsāra*. Even in this rare (and transitory) form of existence, I consider that it is rarer still to meet persons beloved of Viṣṇu.

30. O sinless ones ! We, therefore, ask you about (the pathway to) the *summum bonum*. For in this worldly existence association with saints or the righteous, even for half a moment is like the find of a valuable treasure.

(Just as an ordinary person finds delight in obtaining a treasure, we get the Supreme delight in the company of saints).

31. If we are competent to listen to them, be pleased to expound to us those righteous duties and observances propitiatory to the Lord. So that the Eternal (birthless) Lord may be so pleased as to confer even his Self to the suppliant (devotee).

Nārada said :

32. Respectfully solicited by king Nimi, those worshipful sages complimented the king along with the priests (officiating over the sacrifice) and the members of the sacrificial assembly, and gladly spoke[1] to the king one by one as follows : O Vasudeva.

Kavi said :

33. I believe that uninterruptedly worshipping and meditating on the lotus-feet of Lord Viṣṇu is the surest and safest means of ensuring protection from fears from any quarter. In this *saṁsāra*, a man's mind gets always bewildered by the fear (of three types of miseries), caused by mistaking this

1. ŚR. quotes two couplets enumerating the following topics about which king Nimi raised the questions :

(1) Bhāgavata *dharma*; (2) devotees of the Lord; (3) Māyā; (4) Means of dispelling Māyā; (5) *Brahman*; (6) Karma Theory; (7) theory of re-incarnation; (8) *jīva* and *vāsanās* (9) *Yuga-dharma*.

extremely worthless body, etc. for the soul. But through the worship of the Lord, that fear is completely dispelled.[1]

34. For those means and courses of conduct which have been taught (prescribed) by the Lord, for easily attaining realization of the Self even by ignorant persons—Be sure that those are the duties which please him the most and lead easily to self-realization.

35. By betaking one's self to those paths, O king, no person will ever go astray. (This path is so safe and easy that) even if one runs with his eyes[2] closed (i.e. is ignorant of *Śrutis* and *Smṛtis* which are regarded as eyes) will not miss his path (and take the wrong way). (And even if he hurries across the path of devotion, jumping in haste from one step of *Bhakti* to another out of the nine steps (viz. *Śravaṇa* 'hearing the Name of the Lord', *Kirtana* 'glorifying the deeds of the Lord', and others), he would not stumble (into *Saṁsāra* again or miss the fruit of his devotion).

36. Whatever a person does by his body, speech, mind, cognitive and conative sense-organs, intellect and ego and by the force of nature[3] (as formed by his previous *karmas*), he should dedicate all such[4] (voluntary and involuntary) acts to the Supreme Lord Nārāyaṇa[5].

1. VR : All fear disappears when the Lord is meditated upon as the *Indweller* (*Antaryāmin*) of this entire universe consisting of the sentient and non-sentient (*Viśvasya kṛtsnasya cid-acidātmakasya jagata ātmatvenā'ntarātmatayā yatropāsane kṛte sati ityarthaḥ*).

2. "Śrutis and Smṛtis constitute two eyes of a Brāhmaṇa. One who does not know one of these (either *Śruti* or *Smṛti* is squint-eyed) but who knows neither is blind " Quoted by ŚR and others :

3. *anusṛta-svabhāvāt*—SR. alternatively explains : Although the Soul is unconcerned with the body, unaffected by passions or untainted by external acts, owing to superimposition of ignorance, he forgets his essential blissful nature—regards himself as belonging to a particular caste, etc. All acts which this ignorant *jīva* performs, should be resigned to the Almighty Lord.

4. All acts prescribed, non-prescribed and prohibited by *Śastras*—VR.

Cf.

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat/
yat tapasyasi Kaunteya, tat kuruṣva mad-arpaṇam//

—*BG.* 9.27

5. EK. in his learned com. (*ovis* 346-453) construes the verse differently: stating generally that acts voluntary, involuntary, prescribed by the Vedas,

37. Due to the force of the Lord's Māyā, loss of memory (of the real nature of the Self), misapprehension about one's real self (leading to the belief in the identification of one's physical body with the self—such as 'I am a god', 'I am a man' etc.) are caused in a person who has turned away from the Lord. When one identifies one's self with what is other than the Self (viz. one's body), it leads to fear (regarding other persons as enemies, friends etc. for he has lost the insight of seeing the Brahman—everywhere). Hence, a wise person should discern that his preceptor is the Deity and his own self and worship the Lord with unflinching, exclusive devotion till one is liberated from *Saṁsāra*.

38*. For, this duality called *Saṁsāra* has no real existence, but appears to be so like dreams (in sleep), and day-dreams or

social duties or by force of nature as a consequence of one's acts in his previous birth—all such acts be dedicated to the Lord. This is the *Bhāgavata dharma* in a nutshell. EK takes every term from the text, explains it with illustrations how that act is to be resigned to the Lord. The realization of the coalescence or one-ness of the triad—The doer, the act of doing, and the thing done—(for example the seer, the seen and the act of seeing) is the way of dedicating the act to God. He illustrates this by applying the trinity formula to each sense. EK emphasizes that motionless physical posture in a trance is not the real *samādhi*. Such a trance is equivalent to swooning. *Samādhi* is an uninterrupted dedication of one's self to *Brahman*. Śrikṛṣṇa transported Arjuna to a supertrance and directed him to participate in the Mahābhārata war. The real propitiation of God is the natural, automatic, dedication of all our natural, voluntary and involuntary *karmas* to the supreme *Brahman*.

(i) SS. (Sudarśana Sūri) :

dvaya—The twin notions about the identity of the soul with the body and their independent existence distinct and separate from God's personality.

Karma—saṅkalpa—vikalpakaṁ manaḥ—

The Mind which under the powerful influence of *karmas* of the past lives broods over the anxieties for maintainining one's body, etc. (*Saṅkalpa*), and desires for obtaining enjoyment like flower-garlands, sandal-paste, etc. (*vikalpa*).

(ii) VR : Though the two notions viz. identity of the body and the Soul and the independent existence of oneself from God though unreal, are entertained in the mind like the dreams (in sleep) and fancies or hallucinations (in the waking state). Hence the necessity of controlling the mind which under the stress of the previous *Karmas* weaves out *Saṅkalpa* (Self—delusion about the identity of the body and the Soul) and *Vikalpa* (our inde-

hallucinations (during wakefulness), on account of the mind of the persons who broods over it. A wise person should, therefore, control his mind which brings forth the ideations and doubts. It (devotion to God with controlled mind)[1] will lead to Fearlessness i.e. Liberation from *Saṁsāra.*

39. (As control of the mind is very difficult, an easier way to *Mokṣa* is enunciated.

Hence, one should (devoutly) listen to the highly auspicious (stories of) the incarnations and deeds of Lord Kṛṣṇa, the wielder of the discus Sudaraśana, in this world. (If that too is impossible due to their being innumerable), he should sing the names signifying the descents and sportive acts of the Lord, without feeling fear or shame of being mocked at, and lead a life without attachment.

40. A person who adopted the above-described course of devotion as a sacred vow (to be strictly and constantly observed), develops an ardent love for the Lord by singing the names of his beloved Lord Hari. His heart is melted with love and devotion. He laughs loudly (feeling elated at winning over the Lord by his devotion), cries (feeling that he was neglected so long by the Lord), (out of over-eagerness) screams out ('O Lord ! Be pleased to be gracious unto me'), bursts out into songs (out of ecstasy) and dances like a mad person. Unconventional as he is, he transgresses the ways of the world.

pendence from the Supreme Soul on whom we are really absolutely dependent.)

(iii) *VJ* : The knowledge of *Brahman* is impossible to dawn unless one dedicates everything (including himself) to the Lord and *Mokṣa* is attained through the knowledge of *Brahman*. Hence one should be exclusively and selflessly devoted to the Lord.

Sarva-samarpaṇa-lakṣaṇo'pāsanā'bhāve brahma-jñānaṁ na syāt, tadabhāve saṁsāra-nivṛttir na syāt/ atas tad artham sarva-samarpaṇa-lakṣaṇam upāsanaṁ kartavyam iti bhāvaḥ/

EK. For control of one's mind, complete faith in the spiritual preceptor is essential.

EB 514-523

1. Cf. *mana eva manuṣyāṇāṁ*
kāraṇaṁ bandha-mokṣayoḥ//

—*Maitri. Up* 6.34

41.* Such a devotee would bow to every being with absolute devotion as unto Hari's Person whether it be one of the five elements such as the sky, the air, the fire, the water or the earth, or heavenly luminaries such as the stars, the planets, or living beings, the cardinal points, plants and herbs, etc., the rivers and the seas and mountains (regarding them as a part of Lord Hari's body).

42.** Just as a person who eats food finds satisfaction, nourishment and relief from hunger simultaneously with each morsel of food, similarly to a person who has completely submitted himself to the Lord (the triad, viz.) sincere devotion, realization of the supreme Lord and aversion to other objects (of senses) appear and are found together simultaneously.

43. The devotee of the Lord who steadily and without any interruption worships the feet of Lord Acyuta, attains (simultaneously) the triad, viz. devotion, renunciation of worldly objects and realization of the Lord and through them he directly attains the supreme peace[1] or liberation from *Saṁsāra*.

The king (Nimi) requested :

44.*** Be pleased to describe to me the devotee of Lord Hari (who attains the above-mentioned triad simultaneously). What are his characteristics (that distinguish him from) among fellow-men how he behaves and how he talks and what are his distinguishing traits which endear him to the Lord.

* VR: The devotee should regard himself as an integral part of the God's person. By understanding the world as a part of God's body, he becomes quiescent and controls his mind.

EK. gives a highly poetic description of the realization of the *Brahman* in everything, everywhere (EB. 2.580-602)

** EK : The triad means :

(i) *bhakti*—loving devotion to all beings.

(ii) *anubhava* or *prāpti*—Direct God-realization

(iii) *virakti*—non-attachment to one's body, wife, children, etc.

1. S.S. & VR—Śānti—subsidence and disappearance of the six types of sufferings of a being such as : hunger, thirst, grief, delusion, old age and death.

*** VJ. : King Nimi enquires after the gradations of votaries.

Hari replied :

45.* He who sees his own self (who is Hari himself) existing in all beings as *Brahman* and realizes that all (mobile and immobile) creations are established in his own Self which is *Brahman* (or Hari) himself, is the fóremost of all devotees.

46. One who cherishes affectionate devotion to the Lord, friendly feelings towards his Votaries (who entirely depend on him), compassion to the ignorant and indifference towards his enemies is a second-rate votary (as he entertains difference in outlook toward them as contrasted with the "fore-most" type described above).

47. (Believing that Lord Hari is present only in his image and not elsewhere) he who desires to worship and worships with faith Lord Hari and does not respect his votaries and other creatures is an ordinary ignorant votary.[1]

48. Even though the sense-organs receive their objects of enjoyment (if the devotee's heart is so much absorbed in Lord Viṣṇu that) he feels neither repulsion nor joyous attraction toward them and looks upon this universe as the Māyā of Viṣṇu, such a devotee is of the highest order.

*. SR. quotes a Tantra text which proves the identity of Hari with the Individual Soul (*Ātman*) due to his all-pervasiveness and logically accurate knowledge (*ātatatvāt*, *pramātṛtvāt*) and as such He is the Inner Controller of even insignificant insects with no dimunition in his six excellences of infinite dimensions due to his association with insignificant creatures. In brief, he who sees the immanence of the glorious Lord everywhere and in everything is the best votary of the Lord.

EK. : There is a great variety in the external appearance and behaviour of the votaries of God, but he who realizes the complete (identity of his Self, Brahman and all beings—he within all and all within himself—is the best devotee of the Lord.

VR. He who realizes the implication of the epithet "Vāsudeva"—The Lord being in all and all beings as well as himself existing on the support of the Lord, or being a constituent part of the Lord, is the best devotee.

VB refutes the notion of "Supporter and the Supported" of Rāmānuja and establishes the non-duality (*advayatva*) doctrine and the knower of this is the best votary.

1. Cf. *Īśa Up.* 6 & 7

(1) VR : This verse does not condemn image-worship but image-worship without devotion to Lord's votaries is depreciated, as such narrow concept of devotion obstructs the fruition or benefit of Lord's worship.

49.* He is the foremost among the Lord's votaries who, by dint of his constant memory (meditation) of Hari is not deluded by (and affected with) the conditions i.e. sufferings in worldly existence such as : The birth and death affecting the body, hunger and thirst (harassing) the vital principle (*prāṇa*), fear, (worrying) the mind, strong desire (exciting) the intellect and fatigue exhausting the sense-organs.

50. He is verily the best among the Lord's devotees in whose hearts the seeds of desires for enjoyment and passions and of actions do not germinate at all and who have Lord Vāsudeva as their only resort.[1]

51. He is verily beloved of Lord Hari who is not attached to his body nor is affected by superiority complex on account of his birth (in a high family) or deeds (e.g. penance performed nor by his position in a particular class in society, stage of life or his caste (such as *mūrdhāvasikta*—born of Brāhmaṇa father and Kṣattriya mother).

52. He who does not entertain the notion of distinction between 'mine' and 'another's' in respect of his property or even his own body, who is equal to all beings[2] and serene-minded, is the best among the votaries of the Lord.

53. He should be regarded as the leader of the followers and devotees of Lord Viṣṇu who will not allow the remembrance of the Lord to be interrupted even for half a winking time

* EK : The five 'places' or components of bondage are the physical body, sense-organs, mind, intellect and the vital principle and they are affected by hunger, thirst, fear, sufferings (*Kleśa*), birth and death. The great sufferings undergone at these 'places' are called 'The properties or conditions of *Saṁsāra*'. EK takes these sufferings one by one and shows how absorption in the remembrance of the Lord brings immunity to the devotee from them, as he is not affected by any of them at all.

—EB.2.664-691

1. Verses 48-50 describe how a great devotee behaves.

(i) VR. explains that this egalitarianism is due to his belief that all souls are intelligent in nature and one with *Brahman*, and physical bodies are products of the unintelligent *prakṛti*.

(ii) VJ differs :

The notion of identity of *Ātman* and *Paramātman* is not entertained by him while in *Saṁsāra* or in his pure stage in *Mokṣa*. He cites a number of authorities to support the Dvaita notion of distinction between *jīva* and *Brahman*.

for gaining the sovereignty of the three worlds. Nor does he waver even for half the twinkling of the eyelid from the lotus feet of the glorious Lord—the feet sought after by gods and others who have not subdued their self.[1]

54. When (once) the fever (in the form) of afflictions in the heart of the devotees (who have submitted themselves absolutely to the will of the Lord) is completely subsided by the cool moon-light emanating from the gem-like (crescent-shaped) nails on the toes of the Lord with very long (universe-covering) strides (or possessing great prowess), how can it (the trouble) arise again ? How could the solar heat affect when the moon has risen ?

55. That person is said to be the chief of votaries whose heart the Lord does not vacate, as his feet are (tightly) fastened with bond of affection therein—Hari who destroys all the accumulated mass of sins, even if his name is uttered unconsciously or under restraint.[2]

CHAPTER THREE

Discourses on the Māyā, the means to Transcend it, the Brahman and the Path of Action

The King (Nimi) said :

1. We are anxious to know the (nature of the) Māyā (the Will Power) of the Supreme Lord Viṣṇu which deludes those (gods like Brahmā) who themselves are endowed with

1. I differ from ŚR and EK on the interpretation of *ajitātma-surādibhiḥ*. ŚR dissolves the comp.—*ajite—Harau eva—ātmā yeṣām te|* 'whose mind is fixed on the invincible Lord'. But if gods have fixed their mind on the Lord, why should they have to hunt after (to find out) the Lord on whose feet they have already fixed their mind ? If the gods have not subdued their ego or self, then alone they will try and seek the feet of the Lord. Hence, my above interpretation.

2. SR : Verses 51 to 53 describe the nature of a devotee. That 'He sings the name of the Lord' should be regarded as the answer of 'what a devotee does'. The summary of all these is given in verse 55.

such deluding powers. May your worshipful sires be gracious enough to enlighten us (about Māyā's nature).

2. I am a mortal being scorched by the fever (afflictions) of *Saṁsāra*. I do not feel satiated while listening to your speech describing the nectar-like sweet stories of Hari, which are an antidote against the fever in the form of miseries in *Sāṁsāra*.

Antarikṣa said :

VR's Text Adds :[1]

2.1. The glorious Lord wishing to become many through his Māyā, created this universe. Though *Jiva* is pure spiritual essence, free from three *guṇas*, Māyā invested him with a body controlled by *guṇas*. The identification of the soul with one's body is the delusion of *Jiva* (*jiva-bhrama*).

2.2. This *Jiva-bhrama* (delusion of the *Jiva*) is explained with reference to the waking, dreaming and the sleeping states of the *Jiva* (*tat-prayukta-jāgrat-svapna-suṣupti-rūpāvasthātraya-sambandhān ca vadan bhramaṁ prapañcayati*/) The waking state is the misapprehension with reference to external sense; the dreaming state is with relation to the mind; in the sleeping state, the memory is dormant, unmanifest like seeds; and the fourth state is the *Jiva's* condition in relation to *paramātman*. In this stage the *Jiva* is separate from the body which is the product of *Prakṛti* and that is the liberated state (*prakṛtipariṇāmaka-śarīrā' bhāvaḥ muktyavasthā iti*/).

2.3. The *Jiva* is pure consciousness untainted by passions etc. and free from states like dreaming, sleep, etc. He appears through Māyā to be possessed of those stages.

2.4. When the *jiva* realizes the transitory nature and futility of three forms of Māyā, he desists to work for trivial pleasures and becomes serene (*upa-saṁyāti, bahiḥ, kṣudra-sukhārthavyāpārān nivṛtto bhavatiti*).

1. VR's text adds here the above four verses but the *Bhāgavata Vidyāpīṭha* (*Ahmedabad*) *edition* gives only the commentary of VR on these verses and not the original text. From what can be gleaned from the commentary, the above appears to be the contents of those verses.

Antarikṣa explained :

3. It is for the sake of enjoyment of objects and liberation of the embodied souls, his own rays, that the ancient-most Prime Person, the cause of all creation (or the Indwelling soul of all beings) evolved these great and small bodies, out of the five gross elements, O mighty-armed king.[1]

4. In this way having entered as the inner-dweller (for the well-being of all the *Jīvas*) into beings which are created out of the five elements,[2] God divides himself and appears as one (in the form of the mind), and ten (in the form of five cognitive and five conative senses), and enables them to enjoy the *guṇas* or objects of senses.

5. The master of the body—the *jīva* enjoys the objects of senses by means of sense-organs illumined (by the knowledge or activated) by the Inner Controller. He misapprehends this created body as himself and gets attached to it. (This is due to Māyā.)

6. The *jīva* who is conditioned with a physical body, performs with his sense-organs acts, as motivated by the tendencies resulting from acts done in the previous birth. He experiences both the pleasant and unpleasant fruits of *karmas* and revolves in this *Saṁsāra*.[3]

7. In this way, going through various corporeal existences (in consequence of his *Karma*) which carry with them innumer-

1. ŚR states that Māyā, being indescribable, only its effects, viz. creation of the universe, etc. can be described. But according to EK. *Māyā* is unreal (*mithyā*), non-existent like the son of a barren woman, the sky-flower, 'water-catering centre' of mirage, etc. The term *avidyā* means that which never exists.

—EB 2.32-52.

2. EK: God enters his creation in the form off essential characteristics such as liquidity of water. Similarly, he devided himself in the sense-organs by becoming their essential function such as 'seeing' of the eye, 'taste' of the tongue. That we can enjoy an object through our senses is due to the particular capacity of the sense which (the capacity) is God.

—*EB* 2.86-129.

3. This verse explains why a *jīva* is not liberated after enjoying the objects of senses but suffers unending revolutions in *Saṁsāra*—ŚR.

able evils and miseries, the *jiva*, being helpless, experiences repeated births and deaths upto the dissolution of the universe.

8. When the dissolution of the gross elements is impending, the beginningless and endless eternal Time-Spirit[1] forcibly withdraws this manifest universe consisting of gross substances and their subtle *guṇas* into its unmanifest cause (the *mūla-prakṛti*).

9. (When such dissolution is imminent) at that time a severe draught—absolutely rainless—will devastate the earth for one hundred years. And the scorching sun with its heat enhanced by the (destructive) Time-Spirit shall completely consume the three worlds by its heat.

10. Huge flames of fire emanating from the (thousand) mouths of the (serpent god) Śeṣa and burning the nether-world from its bottom, soar up high, burning down every thing and helped by the wind, they envelop the universe on all side.

11. The clouds of deluge called *Saṁvartaka* with each line of drop as thick as the trunk of an elephant, will pour down for one hundred years incessantly and the whole universe is sub-emerged in cosmic waters.

12. God Brahmā the Person (Deity) presiding over the universe leaves his conditioning universe (which has been now dissolved), enters the subtle Unmanifest like the fire entering into the unmanifested principle of fire, when the fuel is completely consumed.[2]

13. The earth being deprived of its distinguishing characteristic—smell is transformed into water and the water being divested of its special property, viz. liquidity, is changed into fire.

1. It is eternal Viṣṇu who as Kāla withdraws, etc.—VJ.

2. ŚR: After the termination of his office, god Brahmā should merge into Prakṛti like all *jīvas*, if god Brahmā be not a devotee of God. But he being a devotee of the Lord, is absorbed into Brahman. VJ. also accepts the merging of god Brahmā into *paramātman*. VR. takes the sing. *Vairājaḥ puruṣaḥ* as representing all jīvas withdrawn into the *mūla-prakṛti* and the illustration of fire shows that their knowledge is narrowed down in that merged state. EK quotes Bh. P. 10.2.32,33 and emphasizes that *bhakti* (devotion) is the precondition of *mukti* (liberation). Merely the office of Brahmā is not enough for *mukti*.

14. Deprived of its property of colour by the *Sāṁvartika* (universe-ending) darkness, fire merges into air and air (*vāyu*) deprived of its special characteristic touch, is lost into the ether (or the sky). The ether in its turn, being divested of its characteristic property, viz. sound, by the Supreme Soul in the form of Time-Spirit (*Kālātman*) the ether gets merged into the *ātman* i.e. *Tāmasic* Ego.

15.* Sense-organs and Intellect enter the (*rājasika*) Ego while the mind along with the presiding deities of senses merges into the (*sāttvika*) Ego. And this Ego, with all its (*sāttvika, rājasika* and *tāmasika*) characteristics, merges with the *Mahat* which in its turn enters the *Prakṛti*.

16. We have now described to you the Māyā of the glorious Lord, characterised by three colours (i.e. *guṇas* such as *sattva, rajas* and *tamas*) and which brings about the creation and carries out the maintenance and destruction of the universe. What more do you wish to hear?

The King Nimi submitted :

17. O great sage! Be pleased to expound the way whereby persons who have identified their 'I-ness' (soul) with the gross (physical) body, will easily cross over this Lord's Māyā from which it is very difficult to get liberation by persons with uncontrolled minds. Is there any path other than *bhakti* which has already been mentioned (supra 11.2.37).

Prabuddha explained :

18. Persons leading a householder's life (living as husband and wife) and following the path of *Karma* for the removal of miseries and attainment of happiness, should observe and consider how contrary results are met by them.

19. (They should also consider:) What pleasure is derived from wealth which is so very difficult to obtain and

* VJ: The process of dissolution is as follows : *Ākāśa* into the Tāmasic Ego; senses, mind, intellect with their presiding deities into Taijasa Ego. The threefold Ego and its products into the *Mahat* which in its turn merges into *Ātman*. The *Virāṭ puruṣa* withdraws all effects into their causes, and he enters into the subtle Unmanifest.

which (when obtained) entails nothing but miseries—a veritable death of one's own? Or what happiness one can get after acquisition of houses (property), children, relatives and cattle which are so very transient.

20. One should know that in the same way (as in this world), the other (celestial) world, attained by performance of *karmas* is transient (and full of miseries). There is rivalry with the equals, jealousy towards the superiors and the fear of destruction (and termination of the period of the stay in celestial regions)[1], as we find it among the dependent princes (under an emperor), here (on the earth).

21. A person desirous of knowing the highest good, therefore, should resort to a preceptor who is expert in logical exposition of the Brahman couched in words (i.e. *Upaniṣads* and *Śrutis*) and has realized the Supreme Brahman and (the sure index of which is that he) is well-established in the serenity of mind (and detachment).

22. Regarding his spiritual preceptor as his own self and his Deity (Hari), he should, by rendering sincere and devoted service to his preceptor, learn (and practise) the duties and ways of life of Lord's votaries, so that Lord Hari who is the soul of the universe and confers self-realization (on his devotees), becomes pleased with him.

23. In the initial stage, one should learn (and practise) to detach his mind from everything (such as wife, children, property) and attach his mind to the pious persons (devoted to the Lord), and also should cherish mercy (to the subordinate and inferior beings), friendliness (with the equals) and modesty (towards the superiors) accordingly.

24. He should further imbibe the virtues of (mental and physical) purity, practise penance or religious duties, cultivate forbearance, observe silence (i.e. avoid unnecessary wastage of words), study the scriptures, practise straight forwardness, celibacy, non-violence and balanced attitude of mind under the stress of contradictory conditions (e.g. pleasure and pain, respect and insult, etc.).

1. Cf. *Yatheha karma-cito lokaḥ kṣīyata evamevāmutra puṇya-cito lokaḥ kṣīyate.* *Chāndogya Up.* 8.1.6.

25. He should realize that the Soul, as an intelligent existence, has pervaded the world and is the (omnipresent) Lord, the controller of the universe; and he should live in solitude, should not cherish any attachment to his house (property, relatives, etc.,), wear washed rag-cloth or bark-garment (as dress) and remain contented with whatever one gets.

26. He should entertain firm faith in the scriptures glorifying the Lord, but should not denigrate scriptures of others. He should control his mind (by breath-control—*prāṇāyāma*), speech (by silence) and deeds (by non-attachment) should speak the truth and control his internal organ (the mind as well as the external senses.

27. He should always listen to, glorify and meditate on the incarnations, deeds and excellences of Lord Hari of miraculous deeds, and learn to dedicate all his acts (including performance of sacrifice and such other religious acts to him.

28. He should also learn to resign unto the Supreme Lord all his performances of sacrifice, worship, charitable gifts, penance performed, muttering of sacred syllables or names of God, his activities and whatever is dear to him such as (scents, flowers, etc.) and dedicate[1] to the service of the Lord wives, children, houses (property) and his very life itself.

29. Thus he should entertain friendly relations to persons who have realized Lord Kṛṣṇa as their very Soul and as their protector or as the controller of all *jivas*. He should adore the Lord as abiding in both the mobiles and immobiles[2] especially in men, and chiefly in the righteous men who observe their religious duties and out of them, specially in the devotees of the Lord.[3]

1. EK. explains that this dedication implies complete non-attachment to wives, children, etc. —*EB*. 3.565.

2. *Ubhayatra* : He should try to worship the Lord as abiding in the heart but if the Lord cannot be visualized within in spite of meditation, he should worship the images of the Lord which are both mobile and immobile. The chief images at ancient sites like Dvārakā or Pandharpur are the "immobile images" while the images on worships at home are "mobile"
—*EB*-3.569-571.

3. Under *mahatsu* EK. includes *guru* or the spiritual preceptor as the most important person to be served, as the *guru* and Brahman are identical—nay the *guru* is superior, as he introduces us to *Brahman*. And everything should be dedicated to the *guru*. —*EB*-3.576-581.

30. He should learn how to discuss with each other and sing of the sanctifying glory of the Lord. And in this way, in association with these, he should (forget rivalry, jealousy, etc. and) find spiritual joy, happiness and complete freedom from all miseries.

31. Remembering themselves and reminding each other of Hari who annihilates the mass of sins instantly, their devotion is developed unto Love divine and out of the thrill of ecstasy of this divine Love, the hair all over their bodies stand on their end (and this spiritual delight of the disciples, gives the spiritual preceptor the highest delight[1]).

32. Devotees (who have reached such a stage) behave in an unconventional manner. They sometimes weep (out of anxiety to visualize him), some times burst out into laughing and feel delighted (at his remembrance), some times they go on talking (about his sportive acts), some times they dance (in ecstasy), some times they sing of him and imitate his acts. In this way, coming to realize him and attaining the Supreme bliss, they remain silent.

33. He who thus learns (and practises[2]) the duties and the way of life of the devotees of the Lord, develops Love divine and thereby becomes absolutely devoted to (and absorbed in) Lord Nārāyaṇa, and easily crosses the Māyā which is otherwise very difficult to transcend.

King Nimi asked :

34. As you are the foremost among those who have realized the *Brahman*, it behoves you to propound to me the nature of *Brahman* or the Supreme Soul which is also designated as Nārāyaṇa (Do the terms *Brahman*, *Paramātman* and *Nārāyaṇa* denote the same attributeless entity or imply any special feature ?).

1. EK. vide *EB* 3.576-614.

2. EK. emphasizes that one should resort to a spiritual preceptor and under his guidance learn and practise the duties and way of life of the *Bhāgavatas*. —*EB* 3.615.

Pippalāyana replied :

35. O lord of kings ! Please do understand that to be the Supreme Reality, which (as *Nārāyaṇa*) is the çause of the creation, sustenance and dissolution (of the universe) but (being eternal and beginningless) is himself un-caused (and indulges in the above activity without any cause or motive); which (as *Brahman*) exists persistently in three states namely those of wakefulness, dream and deep sleep as also in the fourth supra-conscious) state, both during *Samādhi* (trance) as well as outside in other states also, animated by which (as Paramātman) the body, senses, vital breath and the mind carry out their own function (The three aspects[1] viz. Nārāyaṇa, *Brahman* and Paramātman constitute one and the same Reality ?

36.* Even as sparks of fire can neither illumine nor burn the fire, (their source) neither the mind, speech, the power of seeing, intellect, the vital breath and the sense-organs can enter (i.e. reach and comprehend) the *Brahman*. The word (i.e. the Vedas) which is (regarded as) authoritative in matters relating to *Ātman* indirectly hints at it by inference, as it denies

1. Although ŚR distinguishes the three aspects of Reality, viz. as the creator etc. of the universe (Nārāyaṇa), eternal existence in all states of consciousness, Samādhi, etc. (*Brahman*) and the animator of the body, vital breath, etc. (*Paramātman*), EK says that it is all Nārāyaṇa and to facilitate the realization of *Brahman*, he puts forth the *Paramātman* aspect and emphasizes that-that which is within man as animator is the *Brahman* and *Nārāyaṇa* and that Paramātman, *Brahman* and Nārāyaṇa are one.

—*EB* 3.630-646.

* VJ: The terms mind, speech etc. indicate their presiding deities such as Rudra, Sarasvati, Sūrya, Brahmā, etc. These deities cannot comprehend the *Paramātman*. Lakṣmi the presiding deity of Veda cannot do it. The Veda conveys him negatively by eliminating what is not *Paramātman*. The goddess Lakṣmi indirectly conveys him to her cause.

VR : (The gist) :

Flames are attributes of fire. Just as fire cannot be the object of cognition of flames, Brahman cannot be cognised by the mind, senses or the *jiva*. The Word (Vedānta or Śruti) conveys Brahman as its purport or implication. If the Brahman were non-existent, the statement of inability of senses or the mind to cognise it is meaningless. Denying the senses, etc., the power of cognition means that Brahman *does* exist and that the Veda is the only means of knowing the Brahman.

itself the power to describe it directly in positive terms. But in the absence of Reality, no negative description is possible.

37.* At the beginning (before the creation of the universe) there was one (Brahman) which came to be known as threefold *Pradhāna* consisting of the attributes *Sattva*, *Rajas* and *Tamas*. By the predominance of *Rajas* or its active creative power, it is called *Sūtrātmā* or Hiraṇyagarbha and with the dominance of *Sattva* or the power of knowledge it is termed as *Mahat*. When the condition of *Avidyā* is invested, it is called *Jiva* (Individual Soul) or *Ahaṁkāra* (Ego). This one *Brahman* becomes many and shines as deities (presiding over senses), the cognitive and conative senses and objects of senses as well as the resulting fruit, (viz. the experience of pleasure and pain, etc.) through his immensely powerful Māyā. The gross (i.e. the effects) and the subtle (i.e. their causes) are both (caused and) illumined by *Brahman* which is beyond the reach of both.

38.** This soul (Ātmā) was not born and shall not die;

* EK: At the beginning there was only the *Brahman* Om. It became threefold in its three *mātrās*, A-U-M of the nature of the three attributes, viz. *Sattva*, *Rajas* and *Tamas*. When these attributes are all in a balanced stage, it is called *Pradhāna*. —*EB*. 3.703-701.

VR : (The gist only) *Pradhāna* is the common thread of *Sattva*, *Rajas* and *Tamas*. *Mahat*, *Ahaṁkāra* and *Jīva* are its products. The *Jīva* experiences the fruits of his acts—pleasure and pain through his senses. The *Brahman* is different from them and the intelligent and unintelligent creations constitute his body.

VJ : The verses summarise different views which identify *Brahman* with the *Jiva*, etc. These views are not correct. Brahman is distinct from and greater than what is known as cause and effect. [*tayoḥ kārya-kāraṇayoḥ paraṁ vilakṣaṇaṁ bhinnaṁ Brahma iti*.

** VR (The latter half) : In every category of life (such as in the bodies of god, sub-human beings, etc.) the soul is always connected with *Prakṛti*, till he attains liberation (*ā-mokṣāt-Prakṛti-sambandhavān*) though essentially it is pure intelligence and knowledge (*Jñāna-mātra-svarūpa*). It is through the influence of senses that he appears to be divided and transformed, while he activates the body.

VJ. quotes his authorities and states that Brahman is always present as unmodified essence & unmixed consciousness, in all things which are subject to birth, death, change, etc. Just as the vital breath is called by the sense through which it functions, Brahman is described differently. *Yathendriyagataḥ prāṇas teṣāṁ Śaktyā vikalpate / evaṁ sad-rūpakaṁ Brahma tat-tacchaktyā vikalpyate // ekaṁ eva mahā-śakti-prāṇasyāpi bala-pradam //*

He neither grows nor does he decrease; He is the knower—the witness—of the times of the different states (such as youth, old age) of all bodies (just as the seer is different from the body). He is all-pervading, eternally unchanging pure consciousness-cum-existence. As in the case of Prāṇa, this consciousness-cum-existence appears as many, under the influence of senses.

39.* In whatever category of body—whether born of eggs or from wombs or from seeds or from sweat—the *jiva* is born, the vital force (*prāṇa*) follows him (himself remaining the same, unaffected by the category of the body), (similarly) when all the sense-organs (which are active in wakefulness) and the Ego (which functions in the dream state) remain oblivious (as in a deep sleep), the soul being devoid of conditioning states, alone persists in that stage as can be inferred from our remembrance (of having enjoyed a sound sleep).

40. If with intensive devotion generated through desire for seeking the feet of the lotus-navelled God, a person, by his own mental efforts, cleanses all the dirt and impurities clogged on his heart due to three *guṇas* and acts (resulting in merit or sin), the Soul (which pre-exists there) directly reveals himself in that extremely pure heart like the light of the sun become visible to clear eyes.

The King requested :

41. Be pleased to describe to us that Path of Action (*Parama Yoga*) being purified by which a man quickly shakes

39.* VR (The latter half) : When we become oblivious of our body and the activities of the sense-organs, the Ego and the mind remain in abeyance (as in deep sleep), we *jīvas* realize the existence of the self (...*dehāvabhāsaḥ vinā yathāvad ātmā svarūpa-prakāśo bhavati.*)

EK. In deep sleep, the Ego lies dormant in *Avidyā* ; hence we cannot visualize *ātman*. It is after the elimination of *Avidyā* and Ego that the self-or Brahman is revealed.

—*EB*. 3.733-35.

VJ : (The gist only)

In the various categories of bodies Jīva enters through the medium of Prāṇa and Paramātman. If Paramātman were absent, Jīva could not have any memory of his state of deep sleep *mṛti-supti-prabodhāder niyantā Hariḥ ekarāṭ*.

off all *Karmas* and attains the supreme knowledge attainable only through disassociation from all actions.

42. Formerly, I asked this very question to Sages (like Sanaka and others) in the presence of my father (Ikṣvāku). But those (mind-born) sons of god Brahmā did not answer it. (Pray be pleased to explain to me the reason of their silence.

Avirhotra replied :

43. The classification of *Karma* into *Karma* (duties enjoined by Vedas), *Akarma* (acts prohibited by Vedas) and *Vikarma* (omission of *Karma* and commission of *Akarma*) belongs to the sphere of the Vedas and not within the range of ordinary parlance of men.

As the Vedas are the revelations from God, even wise sages stand confounded in their interpretations. (The sages whom you questioned were omniscient. But then you were of pre-mature age and could not have understood their explanation. Hence their silence then).

44. The Veda implies something deeper and different from what appears to be the superficial interpretation of the text. Just as a child is tempted with something sweet to make it swallow (the unpalatable) medicine (the object of the medicine being restoration of the child's health and not the sweet thing that the child gets immediately after gulping down the medicine), similarly, the real object of the Veda is to liberate one from the bond of *Karma* and its consequence, for which *Karmas* are apparently prescribed.

45. (One should not indulge in dereliction of the prescribed Vedic duties from the beginning, prematurely thinking that liberation from *Karmas* is the real object in life). If a person being himself ignorant and having no control over his senses, does not perform the duties prescribed by the Vedas, due to the *Adharma* (the course of unrighteousness) in which he is involved by *Vikarma* (non-performance of the prescribed act and commission of the acts prohibited by the Veda), he goes from death to death (as he remains entangled in *Saṁsāra*).

46. He who performs acts prescribed in the Veda but has no attachment to the fruits thereof and dedicates them to

the Supreme Ruler, attains to that state of accomplishment[1] (i.e. Mokṣa) in which *Karma* or its fruit does not bind him. The promise of fruits of *Karmas* is meant to create interest in the *Karma*.

47. Whoever is desirous of instantaneously cutting as under the knot (of egotism) of the heart of his self which is Brahman himself, should, in addition to the Vedic rites, perform the worship of Lord Keśava in the manner prescribed in the (*Pāñcarātra*) Tantra.

48. After getting oneself initiated (in the Tāntrika path) through the grace of the spiritual preceptor[2] and being shown the technical method of worship by his *guru*, he should worship the Supreme Person in the form of (whatever) image (of the Lord) that he likes the best.

49. In a thorough clean state of the body, he should sit in front of the idol of God. He should cleanse his body (internally) by means of breath-control and other practices. He should armour himself by assigning the protection of various parts of his body to different deities[3] and worship Lord Hari.

50-51. He should first purify the articles of worship (like flowers by removing insects if any and sprinkling water), the ground (by sweeping and washing), his ownself (by *Nyāsa* and

1. ŚR. explains; Just as a child is tempted to gulp medicine by offering 'the fruit' of sweet-meats, the promise of heaven to a sacrificer is for persuading a person to perform the Vedic *Karma*. He quotes Bṛhad. Up. and shows that *Karma* is an accessory of spiritual knowledge and the performer of *Karma* realizes it and loses the zest and attachment for *Karmas*. This non-attached pure state of mind leading to the realization of *Brahman* is attained by him. VR. thinks that such a person gives up all *Karmas* leading to *Saṁsāra* and attains *Mokṣa*.

EK. defines *naiṣkarmya* as the *Karma* dedicated to God and such *Karma* leads to realization of *Brahma*.

—*EB*. 3.793-802.

2. VD. insists on the selection of proper *guru*. Quoting a number of *Purāṇic* and other texts, he asserts that the spiritual preceptor should be a Brāhmaṇa householder possessing spiritual qualities, etc.

3. *Nyāsa* :—Assignment of the various parts of one's body to different deities which is usually accompanied by prayers or pronunciation of some sacred symbolic syllables and corresponding gesticulations.

—*ASD*. *P*. 306.

concentration of the mind) and image of god (by removing the previous coating of sandal-paste and other articles). He should then purify, by sprinkling with water, his own seats and keep ready at hand articles of worship (such as water for washing the feet of Deity and other materials of worship). With his heart serene and concentrated, he should invoke the Lord (in the image, mentally). Performing the six *nyāsas* from the heart onwards, he should chant the *mūla-mantra* (the sacred syllables or names received by him from the preceptor) and worship the Lord with the available articles of worship as abiding both in the image and in his heart (wherein he should also instal him).

52-53. He should perform the worship of the image of the Lord including the various limbs of his persons, and the arms and emblems he holds (such as the discus Sudarśana and others) and the attendant deities (like Sunanda, Garuḍa). He should worship each form of the Lord chanting the sacred *Mantra* peculiar to it, offering water to wash his hands, feet and for *ācamana* (rinsing the mouth), etc. He should bathe the Deity and decorate it with cloth ornaments. According to the prescribed rites of worship, he should worship the Lord with sandal-paste, flowers, Akṣatas[1] (unbroken grains of rice to be applied to the Deity's fore-head only), garlands, he should burn scented incenses before him and wave lights before him and offer food. After eulogising the Lord with appropriate hymns, he should prostrate himself before the Lord (i.e. Lord's image).

54. He should worship the image of Hari (before himself) contemplating himself as being one with Hari. He should then place the relic of worship (such as flowers, etc.) on his own head, and deposit the image of Hari in its proper place and Lord Hari in his own heart.

55. He who worships the Lord, the Supreme Soul as present in the fire, the sun, the water, etc., in the guest (who arrives unexpectedly) and in his own heart, is liberated (from *Saṁsāra*) before long.

1. As ŚR. notes the *akṣatas* are to be used for application on the fore-head of Hari and not elsewhere in the worship. He quotes an authority which prohibits the use of *akṣatas* in Viṣṇu-worship and the Ketaki (flower) in Śiva's worship.

CHAPTER FOUR

Description of the Lord's Incarnations by Drumila

King Nimi said :

1. Be pleased to describe to us those various deeds performed by Lord Hari in his various incarnations which he has taken at his own sweet will, in the past, present and future.

Drumila replied :

2. He is a person of childish (immature) understanding who seeks to count the innumerable excellences and attributes of the Infinite Lord. It may be possible for him in the course of a long period of time and with extreme difficulty, to count the particles of dust on the earth, but never the excellences of Almighty Lord—the resort of all powers.

3. When, with the five elements evolved out of himself, Nārāyaṇa, the First Prime Deity, created this universe known as *Virāj*, like his own body, and entered it with a ray or part of his own (as Inner Controller) he came to acquire the epithet *Puruṣa* (the Indweller in the body).

4. The assemblage and arrangement of three worlds rest on the support of the Lord's personality[1]. Both the cognitive and conative sense-organs of all embodied beings function due to his sense-organs only. He is by himself knowledge or consciousness. It is through his birth that creatures derive their physical strength, the energy and strength of their senses and activity. Through *Sattva* and other attributes (viz. *Rajas* and *Tamas*), he became the Prime Agent of creation, subsistence and destruction of the Universe.

5. At the beginning of creation (of the Universe) this Prime Deity, in association with the attribute *rajas* appeared as Brahmā for the creation of universe; (associated with the attribute *Sattva*), he become Viṣṇu, the dispenser of the fruit of sacrifice and the protector of the twice-born castes (Brāhmaṇa, Kṣattriya and Vaiśya) and the religious order; associated with

1. Or : The three worlds constitute a part of and exist within his person—ŚR.

his attribute *tamas*, he became Rudra for the destruction of the universe. In this way, he from whom the creation, protection of the universe ever continues through the instrumentality of Brahmā, Viṣṇu and Rudra, is the First and Foremost Deity.

6. As Nārāyaṇa and Nara, the foremost of the sages and of perfectly serene mind, he was born of Dharma and his spouse Mūrti, the daughter of Dakṣa. He expounded to sages (like Nārada) the path of action leading to the realization of the Soul (who is characterised by actionlessness). He practised (an ideal type of) penance and his feet are still served (and worshipped) by prominent sages.

7. Suspecting with the apprehension that this sage (Nārāyaṇa-Nara) covets to take possession of his position (as the king of heaven), Indra deputed Kāmadeva, the god of love, along with his troupe. Being ignorant of his (Nārāyaṇa's) spiritual greatness, Kāmadeva went with his paraphernalia—a bevy of celestial damsels, the vernal season and the gentle wind (from the sandal-forests of Malaya) to his hermitage at Badarī, and hit him with shafts in the forms of side-glances of heavenly damsels.

8. Knowing perfectly well that the indiscretion has been committed by Indra, he laughed loudly without even slightly feeling the touch of pride (at his own moral strength). He assured the trembling visitors, "O (mighty) god of Love, O (South) wind, O heavenly damsels, do not be afraid. Please accept our hospitality (If no hospitality is offered, the hermitage would be as good as void). May our hermitage be non-void (i. e. worthy of its existence)."

9. When the sage Nārāyaṇa who removed their fear addressed them thus, the gods who bent their head low with shame, submitted to him, "O all-pervading Lord who are transcendental to the Māyā, this unpurturbedness in you is not surprising. You are the Supreme Self subject to no modifications, and your lotus-feet are respected with obeisance by hosts of sages who revel in the bliss of self-realization.

10. (It is not surprising that we should behave according to our nature and create obstacles in your penance). A number of obstacles are created by gods in the path of your servants (devotees) who want to transcend the abode of gods (the

heaven), and attain directly to your highest region. No impediments obstruct the path of others who offer in sacrifices the respective shares of gods as oblations. But as you are the protector of your devotees, your votary sets his foot on the heads of obstacles (and trampling them down ascends to Vaikuṇṭha).

11. (When your non-devotees perform penance they fall a victim to us—the erotic passion or the passion called Anger). Those who cross the immeasurable oceans in the form of tempters like us overcome hunger, thirst, (extremes of climate in) three seasons (viz. the summer, rains and the winter), winds and curb the palate and the sexual urge, succumb to futile anger and thereby waste their austerities in uttering imprecations). They are like ocean-crossers who get themselves drowned in the cavity caused by a cow's hoof."

12. While they were praising him thus, the Almighty Lord, (in order to humble down the pride of beauty of celestial nymphs and others) created by Yogic Power and showed them women of marvellous beauty, all well adorned with costly ornaments and raiments, waiting upon himself.

13. When those attendants of gods (viz. Kāma, the spring season, heavenly ladies) saw women beautiful like goddess Śrī, (their pride for their own beauty was humbled down and) their own complexion became faded at the excellence of the superior beauty of those women and they were enraptured with fragrance of their bodies.

14. The god of the Lord of gods (Nārāyaṇa) laughingly told them who were bowing to him with humility, "Choose any one of these women who is suitable, as an ornament of the celestial world."

15. Saying "so be it", the servants of gods complied with his Command. They selected Ūrvaśī, the most beautiful among heavenly damsels and repaired to the celestial regions following her.

16. They paid their respects to Indra in the assembly of gods and while all gods were eagerly listening, described to him the superior spiritual power of Nārāyaṇa at which Indra was astonished and became afraid (at his indiscretion in offending Nārāyaṇa).

17. It is for the good of the world that Lord Viṣṇu incar-

nated with a ray (part) of his own, in the form of a swan (to expound *Jñāna yoga* to god Brahmā when questioned by his sons), as Datta (the son of Atri) as the ever celibate Sanat-Kumāra, as our father Ṛṣabha. Taking the form of Hayagrīva (a horse-necked God), he killed the demon Madhu and recovered the Vedas from him.

18. In his incarnation as a Fish, at the time of deluge (at the end of Kalpa), he protected Manu, the earth and the sages and (seeds of all) plants and herbs. In his descent as a divine Boar, he killed demon Hiraṇyākṣa, the son of Diti, while he was lifting up the earth from the bottom of the sea. Assuming the form of divine Tortoise, he supported the mount (Mandara) on his back at the time of churning the ocean for nectar. Descending as Hari, he rescued from the jaws of a crocodile the afflicted king of elephants who appealed to him for succuor.

19. He rescued the sages (called Vālakhilyas) who were thumb-sized and who, while they went to fetch *samidhs* for sage Kaśyapa, fell into a hollow created by cow's hoofs who were drowning as if in a sea (and were therefore, ridiculed by Indra) and were praying him (for life). He absolved Indra also who was involved in the darkness (of the sin of slaying a Brāhmaṇa) due to his killing of Vṛtra (who was a Brāhmaṇa). He set free the heavenly ladies who lay helplessly imprisoned in the houses of Asuras. For ensuring freedom from fear for the righteous people, he incarnated as a Man-lion and killed Hiraṇyakaśipu, the King of Asuras.

20. In every Manvantara, during the wars between gods and Asuras, he incarnated with his rays for the sake of gods and killing the leaders of Asuras, he protected the three worlds. Appearing as the divine Dwarf (Vāmana), he, under the pretext of requesting for alms took away this earth from Bali and gave it back to gods, the sons of Aditi.

21. Incarnating as Paraśurāma, the conflagration born in the Bhṛgu clan for destroying the forest in the form of Haihaya family, he extirpated the Kṣattriyas from the surface of the earth twentyone times. As Rāma, the consort of Sītā, he constructed a bridge across the sea (to Laṅkā) and killed the ten-headed

Rāvaṇa destroying his fort of Laṅkā. Victorious is[1] Rāma whose glory destroys the Sins of the world.

22. For the removal of the burden of earth, the eternal, birthless Lord will take birth in the race of Yadus, and will accomplish feats which would be very difficult even for gods to perform. Then he would incarnate as Buddha and would delude by his disputations and dialectics those who, though ineligible, will try to perform sacrifices. And ultimately at the end of Kali Age, he will descend as Kalki and exterminate the Śūdra rulers.

23. O mighty-armed Janaka (Nimi) ! Innumerable are such incarnations and deeds of the Lord of the universe of immense glory (a few of which have been recounted to you.

CHAPTER FIVE

Nature and Fate of non-Devotees : Yuga-Wise Methods of Worshipping the Lord

The King (Nimi) enquired :

1. O sages, foremost among those who have realized the *Ātman* ! What is the condition and fate of those persons who do not mostly adore Lord Hari and whose desires are still unsatiated and whose minds and senses uncontrolled ?

Camasa replied :

2. From the mouth, arms, thighs and feet of the Supreme Person were severally originated the four *varṇas* (classes of society) along with the *Āśramas* (Stages in life). According to their predominant characteristic qualities (viz. *Sattva*, *Rajas* and *Tamas* and their combinations), they were distinctly classified as Brāhmaṇa, Kṣattriya, Vaiśya and Śūdra.

1. ŚR states that this verb in the present tense (*Jayati*) indicates that this dialogue took place while Rāma was alive. The use of the future tense with reference to Kṛṣṇa and others supports this view.

3. Out of these, those who do not adore the Supreme Ruler, their direct Originator, either through ignorance or through negligence of that Great Person, lose their present status and fall down into hell.

4. Women, persons from Śūdra and such other classes (who are denied the opportunity and hence) are away from (the places or chances of) hearing the stories of Hari and also from listening to the songs of the excellent qualities of Hari,[1] deserve compassion from sages like you. (It behoves you to guide them in the path of Devotion.)

5. But Brāhmaṇas, Kṣattriyas and Vaiśyas, by virtue of their original birth, and second birth through their *Upanayana* (investiture of the sacred thread) ceremony (become eligible for studies, performance ofsacrifices, etc.), stand in the proximity of Lord's feet. But even they are deluded (to become attached to the fruit of their *Karmas*) by accepting the *Arthavāda* (apparent and superficial meaning) of the Vedas.

6. These persons are ignorant of the method of performing *Karmas* (without getting themselves involved in the fruits of the acts), being conceited fools, they regard themselves as the learned ones (and hence do not seek guidance of others for the technique of performing *Karmas* without getting bound by them). These fools being fascinated and impatient by the sweet words of the Vedas (promising happiness in heaven) indulge in sweet talk.

7. Due to the influence of *Rajas*, they are ruthless in their designs; are lustful and revengeful like serpents. These wicked, conceited hypocrites laugh at the real devotees who are beloved of Hari.

8. Addicted to sexual pleasures, they adore (and cajole) women. Living in houses dominated with craving for conjugal pleasures, they talk to each other of their (present and prospective) achievements (or they wish each other to be blest with wives, children, prosperity). They perform sacrifices without observing the correct procedure or distribution of (adequate) food or giving of (the due) sacrificial fees. They kill animals for

1. Or : are far from i.e. cannot approach those who extol the excellences of the Lord (in *Kīrtana*).

personal appetite unmindful of the consequences of such destruction of life.

9. Being elated with the pride of wealth, prosperity, lineage, learning, munificence, personal beauty, physical power and superior aptitude for action, these wicked people get blinded and despise not only righteous devotees beloved of Lord Hari, but also the Supreme Lord Himself.

10. Persons lacking in the wisdom do not care to listen what is explicitly sung in the Vedas about the Supreme Lord—that he is the eternal principle permeating everything like the sky and is the beloved-most Indwelling soul in all embodied beings. They interpret the Vedas suitably as sanctioning their desires (for women, wine, etc.).

11. It is the natural tendency of creatures to indulge in sexual intercourse, and enjoy non-vegetarian food and wine. No injunction for these is necessary from the Veda. The Veda provides a check over this by allowing sexual intercourse with one's married wife (at the proper time of the period), eat meat at the end of a sacrifice and drink wine during the Sautrāmaṇi sacrifice (but never otherwise). The real intention of the Vedic injunctions (in these matters) is to make a person abstain from them.

12. The only object of wealth is to bear fruit, viz. *dharma*. It leads to spiritual knowledge and direct realization of the soul and supreme peace (*mokṣa*). But people utilise their wealth for the family or personal comfort and fail to take cognisance of the god of death, the formidable and inexorable enemy of their bodies.

13. The smelling of wine (in the *Sautrāmaṇi sacrifice*) is laid down as its intake (and no drinking of liquor is permitted); a beast is to be (symbolically) offered to the deities (by touching it) in sacrifices, but no killing for meat-eating is allowed; similarly, sexual intercourse (with one's wife) is to be indulged in for procreation but not for sexual enjoyment. But people do not understand this pure course of their own *dharma*.

14. But those wicked persons who do not know the real nature of *Dharma*, and being obstinate and haughty, consider themselves to be righteous and kill beasts without any remorse

and are reciprocally eaten by those very beasts in the next world in hell.

15. These godless people hate Lord Hari—their very indwelling self who abides in the bodies of others as well (as their Soul); and fixing their attachment to their mortal body and its relatives (wives, sons, etc.), they fall down deep into hell.

16. Those who have not grasped the correct knowledge of Reality and have crossed the stage of total ignorance (by possessing imperfect knowledge) regard themselves as non-momentary (permanent), and pursue the three objectives of human life (*Dharma*, *Artha* and *Kāma*); such persons (who thus follow a suicidal path) ruin themselves.

17. Such people shrouding their Self in ignorance and with their desires unrequieted, mistake ignorance (i. e. *Karma*) for knowledge. Being thwarted in acheiving their objects and their hopes and wishes being frustrated by the Time-Spirit they ruin themselves (and suffer misery)[1].

18. Persons, averse to Lord Vāsudeva, are compelled against their will to abandon their household, children, friends and wealth (property) acquired by them with great efforts and are forced to enter into the dark hell (i.e. ignorance).

The King Nimi said :

19. Be pleased to explain to us now, in which ages (*yugas*) of what complexion and form and by what names is the Lord known and with what rites of worsnip he is worshipped by men.

Karabhājana replied :

20. In the ages Kṛta, Tretā, Dvāpara and Kali, Lord Keśava assumes different forms, complexions and names and he is to be worshipped in different ways.

21. In the Kṛta age, the Lord is of fair (white) complexion, has four arms, wears matted locks of hair, is clad in bark-garments and deer-skin; he puts on a sacred thread and carries in his hands a rosary of Rudrākṣa, a staff and a water-jar of gourd.

1. *Āsurya nāma te lokā andhena tamasā" vṛtāḥ|*
tāṁs te pretyā'bhigacchanti ye ke cātmahano janāḥ || Īśa. Up.

22. Men of that Age are quiescent by nature; entertain no feeling of enmity, are friendly towards all and look upon all beings as equals. They worship the Deity with penance, meditation, control of mind and the senses.

23. The Lord is addressed with the epithets Haṁsa, Suparṇa, Vaikuṇṭha, Dharma, Lord of Yoga, Amala, Īśvara, Puruṣa Avyakta (the un-manifest) and Paramātman (the Supreme Soul), in that age.

24. In the age called Tretā, he the Lord is red in complexion, has four arms and wears a zone of three cords (round his waist indicating initiation), he has golden locks of hair. He, being the embodiment of sacrifice as described in the three Vedas, carries in his hand *sruk*, *sruvā* (ladles and spoons for offering oblations in the fire and other accessories for performing sacrifices.

25. In that age, righteous men who are the expounders of the Vedas, worship Lord Hari, the embodiment of gods, through (rites prescribed in) the three Vedas.

26. He is then called Viṣṇu, Yajña, Pṛśnigarbha (the son of Pṛśni, the wife of Prajāpati Sutapas), Sarva-deva, Urukrama, Vṛṣākapi, Jayanta and Urugāya.

27. In the Dvāpara age, the Lord is bluish (like the *atasi*-hemp-flower) in complexion. He wears yellow silken cloth and bears all his original arms (like Sudarśana discus, Kaumodakī mace and others). He is distinguished by his characteristic marks like Śrīvatsa (on his bosom).

28. In that age, people desirous of knowing the Supreme Brahman worship that Supreme Man characterised by the emblem of a sovereign emperor (white umbrella, chouries, etc.) with (the rites prescribed both in) the Vedas and Tantra texts.

29. Salutations to Vāsudeva, bow to Saṅkarṣaṇa; obeisance to Pradyumna and Aniruddha, to you O glorious Lord (in the four manifestations or *Vyūhas*).

30. Hail to the (perfect) sage Nārāyaṇa, the Supreme person, the All-pervading Lord, the Ruler of the Universe, the Indwelling Soul of all created beings.

31. It is in this manner, O Lord of the earth, that they extol the Ruler of the universe. Now listen to me how people worship him with rites prescribed in various Tantric Texts.

32. It is known to all that highly intelligent and discerning people, through sacrifices mostly consisting of chanting his name and extolling his glory, worship that Lord of dark complexion but brilliant (like Sapphire) in lustre. The Lord who is perfect in every limb, beautified with ornaments (like Kaustubha gem and others), equipped with his weapons and missiles (like the discus Sudarśana) and accompanied with his attendants (like Sunanda and others).

33. O Supreme Person ! Protector of the votaries (who bow to your feet), I salute your lotus-feet which are even worthy of being meditated upon, which end all the insults and insubordinations (suffered from the members of the family and one's own sense-organs), bestow all the desired objects, the resort of all sacred places, are praised by god Śiva and Brahmā, an asylum—worthy of taking refuge, annihilate the afflictions of your servants (devotees) and which is a boat for crossing the sea of *Saṁsāra*.

34. O the most religious-minded King (Nimi), I bow to the lotus-feet which, at the word of his father (Daśaratha), resigned his prosperous kingdom which was covetable even to gods and hence was very difficult to give up, and departed to the forest, and which gave chase to an illusory deer which was desired by his beloved (Sītā)—To those lotus-feet I bow, O exalted Person.

35. In this manner, O King, glorious Lord Hari, who confers all blessings, is worshipped under different names and forms appropriate to the Age (e g. Kṛta, Tretā) by men belonging to the particular Age.

36. Noble discerning persons who know the excellences and essentials, appreciate Kali Age in which all the desired ideals in human life are fully accomplished by merely singing the name and deeds of Hari.

37. To persons who are wandering in the cycle of *Saṁsāra* in this world, there is no higher gain than this[1] (glorification and singing the name and deeds of the Lord); for it is by

1. EK. Poetically explains how four types of *muktis* (liberation), viz. *salokatā*, *samīpatā*, *sarūpatā* and *sāyujyatā* are attained during the Kirtana (glorification of Hari's names and deeds)—EB 5.425-440.

virtue of it, that a person attains sublime serenity and the *Saṁsāra* in his case comes to an end.

38. Persons belonging to the ages like Kṛta and others (Tretā and Dvāpara) wish to be born in the Kali Age, O King. It is certainly in the Kali age alone that persons exclusively devoted to Lord Nārāyaṇa will be born.

39-40. O great King ! such (exclusive devotees of Lord Nārāyaṇa) will be born in some place here and there (in Kali age), but a majority of them will be born in the Dravidian lands wherein flow the rivers, the Tāmraparṇī, the Kṛta-mālā, the Payasvinī, the sacred-most Kāverī and the western Mahānadī. People who drink water from these rivers become pure in heart and generally turn into votaries of the glorious Lord Vāsudeva, O ruler of men.

41. (With the realisation that Lord Vāsudeva abides everywhere and hence) entertaining no notion of difference (*or* absolutely giving up all duties prescribed by *Śāstras*, he, who, with all his heart, seeks resort in Mukunda (Viṣṇu), the shelter of all beings, is under no obligations of gods, sages, creatures, relatives and people, nor is he the servant of any of these. (Hence the performance of the *pañca-mahāyajñas* which is obligatory for all according to *Śāstras*, is not applicable to him. He is above the prescriptions and interdictions of the *Śāstras*).

42. (A devotee stands in no need of expiation for the non-observance of the prescriptions of *Dharma*). As Lord Hari, the Supreme Ruler, abides in the heart of his devotee who sought shelter at his feet, giving up attachment to his body, etc., (and is not propitiating any other god), the devotee (does not go astray but) if perchance, he commits any sin (due to the force of previous *karma*), Lord Hari absolves him of all sins.

Nārada said :

43. Thus having listened to the exposition of the course of duties meant for the devotees of the glorious Lord, Nimi, the king of Mithilā, became highly delighted. Accompanied by his family priest, he duly worshipped the nine sages, the sons of Jayantī.

44. Thereupon, immediately all the *Siddhas* vanished while all people remained merely looking on. The king also

practised the duties (the *Bhāgavata* way of propitiating the Lord) and attained to the highest state (viz. *Mokṣa*).

45. O highly fortunate Vasudeva ! If entertaining no attachment and with devout faith, you follow the *Bhāgavata* course of conduct, you also will reach the highest goal.

46. The whole world is filled with the fame of you both (Vasudeva and your queen Devakī) as the Supreme Lord Hari is pleased to accept you as his parents (lit. is pleased to be your son).

47. Your soul has been already purified by cherishing parental affection to Kṛṣṇa (as your son) by his sight, embrace, conversation as also by sleeping and sitting with him and by feeding him.

48. If inimical Kings like Śiśupāla, Pauṇḍra, Śālva and others brooded over him with hatred (all the while) while sleeping, sitting, etc. and had their mind transformed, as it was deeply impressed with his gait, graceful activities, glances, etc. and could attain to the semblance of his personality (the *Sarūpatā* type of liberation), what need be said of those whose mind is deeply attached to him.

49. You should not entertain the notion that Lord Kṛsṇa is your child; for he is the Supreme Ruler, the soul abiding in all beings, the immutable transcendence who has concealed his Supreme nature by assuming a human form, by the dint of his Māyā potency.

50. In order to annihilate the demonic Kṣattriyas who, being veritable Asuras, were a burden to the earth and for the protection of the good and for conferring liberation from *Saṁsāra* on them, Lord Kṛṣṇa has descended on the earth, and his glory spreads all over the universe.

Śri Śuka said :

51. Having listened to this, the highly fortunate Vasudeva and the blessed-most Devakī were extremely astonished and the infatuation (of parental affection to Kṛṣṇa) was dissipated (from their mind).

52. Whoever with a concentrated mind understands and retains in memory the sacred account (of the discourses of nine Siddhaṣ) will shake off the illusion (of *Saṁsāra*) here and become eligible to attain the Brahma-hood.

CHAPTER SIX

Lord Kṛṣṇa Requested to return to Vaikuṇṭha : Uddhava's Desire to follow him

Śri Śuka resumed :

1. Then after the departure of Nārada who discoursed with Vasudeva about the spiritual love discussed in previous chapters), god Brahmā accompanied with his (mind-born) sons (like Sanaka, Sanandana and others), gods (such as Indra), and Lords of creation (e.g. Marīci and others) approached Kṛṣṇa at Dvārakā. And god Śiva who blesses all beings with happiness or the Lord of the past and the future creation, also came there, surrounded by hosts of goblins.

2-4. The divine Lord Indra with Maruts (the forty-nine wind-gods), the (twelve) sun-gods, (eight) Vasus, two Aśvini-Kumāras (divine physicians), Ṛbhus, Aṅgirās, (eleven) Rudras, (the group of ten deities known as) Viśve-devas, the Sādhyas and other divinities, Gandharvas (celestial musicians), Apsarās (divine damsels and dancers), Nāgas, Siddhas, Cāraṇ-as, Yakṣas, Sages, Manes, or human ancestors, along with Vidyādharas and Kinnaras—all arrived together at Dvārakā with a desire to see Lord Kṛṣṇa—Kṛṣṇa who, by his attractive personality, fascinated the minds of all human beings, and spread all over the worlds his glory which washes off the sins of all people.

5. In that city brilliant with the splendour of abounding prosperity and affluence, they, with unsatiated eyes, gazed at the wonderful form of Lord Kṛṣṇa.

6. They covered the foremost of Yadus (i.e. Lord Kṛṣṇa) with (garlands of) flowers available only in the celestial garden (like Nandana) and eulogised that Lord of the universe, with hymns couched in charming words conveying wonderful thoughts (arranged as in rhetorics).

Gods praised :

7. With our reasoning faculty, cognitive and conative senses, our vital principle (activitating our bodies), mind and

speech, we lay ourselves prostrate O Lord, at your lotus feet[1] which are contemplated upon within their hearts by those who are full of devotion unto you and wish to extricate themselves from the complicated strong noose (net) of *Karmas*. But we are wonderfully lucky on visualizing you directly while bowing, for the meditators can merely contemplate without seeing you.

8. Stationed (as a controller) in the three *guṇas* (*sattva*, *rajas* and *tamas*), you create, protect and destroy this manifest, incomprehensible universe within yourself through your Māyā power consisting of its three *guṇas*. But, O invincible Lord, you are not at all affected by any of these acts (mentioned above). For you are absolutely free from attachment and other defects and are completely absorbed in your obvious eternal, essential bliss.

9. O praise-worthy Lord ! The purification of the minds of persons with evil propensities (like sensualism, etc.) does not effectively take place to that extent, through worship, learning, Vedic studies, charitable gifts, penance and other ritualistic acts (prescribed in *Śāstras*) as that brought about in the minds of persons with *sāttvika* nature, through the ever-increasing pure faith and devotion engendered by listening to your glory, O Supreme Lord.

10. May your feet be like a fire to burn down our inauspicious and evil inclinations (to enjoy worldly pleasures,)—your feet which are born (i.e. contemplated) by sages in their hearts moistened (with devotion), for the sake of the *summum bonum* (or *Mokṣa*), which are worshipped by your devotees in Your (four) manifestations (viz Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha) for the attainment of glory similar to you which, the self-possessed and intelligent ones (out of your votaries) worship three time a day[2], with a desire to transcend the

1. ŚR quotes a traditional verse which gives a different list of the eight parts of the body in prostration *sāṣṭāṅga namaskāra*) They are : feet, hands, knees, chest, head, sight, mind and speech. The verse is as follows :

dorbhyām padābhyām jānubhyām urasā śirasā dṛśā /
manasā vacasā ceti praṇāmā'ṣṭāṅga īritaḥ//

2. *Savanaśaḥ* (Literally) : According to the time when the *soma* juice is extracted out of the *Soma* plant in a sacrifice, which is done three times a day, viz. in the morning, at noon and in the evening.

Svarga (and attain directly *Vaikuṇṭha* which is beyond the region called *Svarga*).

11. (Your feet)—which are contemplated upon, O Lord, by sacrificers taking in their palms purified and controlled (by Śāstric injunctions), the oblation according to the procedure laid down in the three Vedas, for offering them into the sacrificial fire[1] and which are meditated upon by Yogins in their Yogic practice with a view to comprehending your Māyā (the bestower of super-human mystic powers) and thereby aspiring to possess those powers[2], and which are worshipped every-where (and at all times) by the highest type of your votaries (who are free from all desires), for the sake of liberation from *Saṁsāra*.

12. O Lord ! May your feet ever act as a fire burning down all evil propensities in our hearts—your feet which accept with pleasure, as duly offered, articles of worship, the faded garlands of forest flowers (offered by your devotees) with which even this glorious goddess Lakṣmī envies like a rival co-wife.

13. O glorious Lord ! May your feet purify all the sins of us, your votaries—your feet, O perfect and almighty Lord, which (at the time of ousting Bali from his kingdom) covered the universe in three strides but which (in the second stride) reached Satyaloka, whence it shone as the topmost flag of which the river Gaṅgā flowing over the three worlds, became a threefold streamer; which struck terror and assured from

1. ŚR raises the objection that in a sacrifice the deity (e.g. Indra) to whom the oblation is to be offered, is to be contemplated by pronouncing the word *Vaṣaṭ* and not the Lord, and answers that whatever deity is thus contemplated, it is the Lord of the sacrifice who is ultimately meditated, though the deity to whom oblation is so offered be Indra or Varuṇa, etc.

EK. separates the Yogis from the seekers of Siddhis. According to EK. (1) sacrificers, (2) Yogis, (3) Seekers of the nature of the Māyā and (4) the highest types of desire-less votaries meditate upon the Lord's feet. These votaries realize that the Lord is every-where, hence they worship him so.

—*EB* : 6.122-137.

2. Out of six categories of the servants of the Lord, viz. sages, Sātvatas, *Ātma-vids* (Seekers after the Self), sacrificers, Yogis and the highest votaries, the last type of devotees are more beloved of the Lord than even goddess Lakṣmi—ŚR.

fear the armies of Asuras and gods respectively and which leads the righteous to the heaven and the wicked to the hell.

14.* May the feet of the Supreme Person (Puruṣottama) enhance our happiness—Puruṣottama under whose control as the Time-Spirit, all embodied beings like god Brahmā and others who are harassing each other (by warfare, etc.) obey like bulls controlled by the nose-string (perforated through their nose) and (you) who are transcendent to both *Prakṛti* and *Puruṣa*.

15. You are the Supreme Person (*Puruṣottama*) the ultimate cause of the emergence, continuance, and disappearance of this universe. The Śrutis call you, the Time-Spirit, as the controller and destroyer of *Prakṛti*, *Puruṣa* and the *Mahat* (principle of cosmic intelligence). As time (counted by a year of twelve months), you possess three navels (three four-monthly periods of the Summer, the rainy season and the winter) and with inexorable yet imperceptible speed, you are engaged in finishing with all.[1]

16.** Having derived seminal power from you, the *Puruṣa* (*Īśvara*) of unfailing energy deposits with Māyā the principle called *Mahat* like a child in the womb, that Mahat, being endowed with that seminal force creates out of itself this golden egg (universe) with its (seven external) sheaths[2] enveloping it.

17. O Lord of sense-organs ! Inasmuch as you are not attached even while enjoying the objects of senses evolved by

* VJ. takes the presiding deities of the senses which cause pleasure or pain as the 'gods' who are under the control of Hari's feet. The nose-string is the span of life of hundred years The Lord has no attachment to these embodied beings. The almighty Time-Spirit is superior to *Prakṛti* and *Puruṣa*.

1. Cf. *asmāt kṣaram atīto'ham*
akṣarād api cottamaḥ/
ato'smi loke Vede ca prathitaḥ Puruṣottamaḥ//

—*BG*, 15.18

**. VJ. gives a Purāṇic turn to this process of evolution as follows : Pradhāna=Lakṣmi, Mahat=the four-faced god Brahmā, Śeṣa=Ahaṁkāra. But the explanation is complicated : *Parabrahman* or Nārāyaṇa sported with Lakṣmi during *mahā-pralaya*, brought forth Puruṣa who infused his energy into Lakṣmi (*Pradhāna*) and the four-faced god called Puruṣa and Gāyatrī called Pradhāna are created and Gāyatrī called *Śraddhā* through Gāyatrī known as Pradhāna".

2. The Sheaths are : the five gross elements, the mind and ego.

the modification of the *guṇas*—the attributes of your Māyā, you are, therefore, the sovereign Lord of the mobile and immobile creations, while other *jivas* (or even Yogins) are afraid of (i.e. are bound by longing for) the objects of enjoyment they have renounced or do not exist.

18. You are unattached to the sense-objects for with all their seductive charms (like arrows of the god of Love) and other erotic ways of effectively conveying the messages of love communicated by their arched eyebrows expressing their heart-felt love and through their smiles and side-glances, your sixteen thousand wives were not able to affect or agitate your mind.

19. The streams of nectar in the form of your sweet stories and rivers like the Gaṅgā that flow forth washing your feet—both are capable of deterging all the sins of the three worlds. Your votaries who abide by the pure duties prescribed for their stage of life and class in the society partake of both kinds of *Tirthas* (holy waters)—one in the form of your glories extolled in the Vedas and the other the water of the Gaṅgā flowing forth from your feet—the former, by means of their ears and the latter, with their bodies.

20. God Brahmā, the performer of a hundred sacrifices, accompanied by god Śiva and other celestials eulogized Lord Hari (in a hymn) and standing up in the sky (all the while) bowed to Kṛṣṇa and submitted the following prayer.

Brahmā said :

21. O Lord ! You were formerly entreated by us to relieve the earth of her burden; that has been accomplished by you according to our prayer; O Indwelling Soul of all.

22. The righteous course of life has been firmly established by you among the pious people who are pledged to the truth. Your glory which washes off the sins of all the world, has been diffused in all directions.

23. Incarnating yourself in the race of Yadu, and assuming excellent-most charming form, you have performed deeds of extra-ordinary powers for the good of the world.

24. O controller of the World ! Those righteous people who, in the Kali age, listen to and extol your (sportive) deeds, will easily cross the darkness (of *Saṁsāra*).

25. O Supreme Person, hundred and twenty five Autumns (years) have elapsed since your worship appeared in the family line of Yadu, O Lord.

26. O Support of the universe ! No work that was to be achieved for the sake of gods, has remained unaccomplished. As to your race, it is as good as extinct through the curse of Brāhmaṇas.

27. If you are pleased to approve of it, be pleased to re-enter your own supreme abode and protect us, your servants along with all the worlds and their guardian deities (by blessing us with a visit to our region and accepting worship from us).

The Veṅkaṭeśvara edition adds

Śri Śuka said :

27-A. The glorious Lord Kṛṣṇa who was thus praised by gods like Brahmā and others, the Lord who assumed a human form through his Māyā, approved of their prayer and rep ied to them, O King.

The Lord replied :

28. I have already determined whatever you have spoken to me, O Chief of Gods. All of your work has been accomplished and the burden of the earth has been lightened.

29. That this clan of Yādavas, grown insolent by their prowess, valour (required for defence and aggression in battle) and affluence, is desirous of subjugating the whole world, but like unto the shore keeping in check (the flow-tide of) the ocean, I have controlled them.[1]

30. If I depart from the earth without destroying this enormous clan of power-drunk, insolent Yadus, the whole world shall be destroyed by this surging tide of Yadus which has crossed its limits.

31. The process of annihilation of the Yādava family

1. VJ : Yādavas....are desirous of returning to celestial region (Yādavas were the gods who descended in the Yādava race to help God achieve His purpose. They are naturally eager to return to their own region). (But this interpretation is not consistent with the next verse).

has been already set in motion by the curse of Brāhmaṇas. It is after the complete destruction of this race that I shall visit your region (*en route* to Vaikuṇṭha). O sinless Brahmadeva.

Śrī Śuka resumed :

32. Thus, addressed by Kṛṣṇa, the Lord of the universe, the self-born god Brahmā paid obeisance to him and returned to his region along with the hosts of gods.

33. Then, noticing that serious evil omens were appearing over the city of Dvārakā, the Lord advised the elderly Yadus who had assembled there.

The glorious Lord said :

34. These extremely ominous portents are verily appearing on all sides; and an imprecation from Brāhmaṇas which is very difficult to avert, has now been pronounced against our race.

35. Hence, it is not desirable to stay any longer here, if we wish to remain alive, O elderly Yādavas. Let us start just today to go to the highly sacred place Prabhāsa. Please do not delay any further.[1]

36. It was at Prabhāsa, that the moon god who, under the curse of Dakṣa, was affected with consumption, but was immediately cured of the disease by performing ablutions in the sacred waters thereof, regained the waxing of his digits.

37-38. Let us perform ablutions in the sacred waters thereof (at Prabhāsa) and please our manes (ancestors) and gods by offering libation of water. Let us also feed worthy Brāhmaṇas with dainty, tasteful food and devoutly donate valuable gifts to deserving persons. It will be by virtue of our precious charitable gifts that we shall cross over (i.e. be absolved of) all our sins, as people cross the sea with the help of boats.

1. ŚR explains that Yādavas who were *aṁśas* of Devas were not eligible immediately to attain *Mokṣa*. Had they died at Dvārakā, they would have straight-way attained *Mokṣa* like the flight of bird. Hence Kṛṣṇa led them to Prabhāsa whereafter death, they would attain immediate prosperity and gradually attain Liberation in due course.

Śri Śuka said :

39. Directed by the Lord in this way, O delight of your family, the Yādavas made up their minds to shift to that sacred place and began to get ready their chariots.

40-41. O King, observing these (preparations of Yādavas) and having heard the advice given by the Lord, and noticing the terrible portents, Uddhava, who was earnestly devoted to and waiting upon Lord Kṛṣṇa, approached him in a secluded place (i.e. when he was alone). He bowed at the feet of the Lord of the rulers of the world, with his head and with folded palms, he submitted to Kṛṣṇa as follows :

42. "O Supreme Ruler of gods, O Master of yoga, O Lord of hallowing glory, I believe that your lordship means to depart from this world after exterminating this Yādava race, inasmuch as, you, though competent to do so, did not counteract the curse of Brāhmaṇas.

43. O Keśava, I cannot bear separation from you even for half a moment. Hence, O Lord, take me also with you to your region.

44. Your sportive acts, O Kṛṣṇa, which are highly auspicious to people, are sweet like nectar to the ear after tasting which once, people cease to have any other craving for wealth, wives, children.

45. How can we, your devotees who have attended upon you while you were in bed, were sitting, wandering, staying at home, bathing, playing or having your meal, live without you (*lit.* abandon you) who are our very soul. (We shall not be able to bear separation from you).

46. (It is not through the fear of Māyā that we pray you thus. We, your slaves, who adorn ourselves with garlands, scents, garments and ornaments enjoyed and given up by you and ate the remnants of your food, shall certainly overcome your Māyā.

47. Sages who subsist on air,[1] who exert themselves in penance and observe strict celibacy for life, become tranquil, sinless renouncers of worldly life and attain to your abode called Brahman.

1. v.l. *Vāta-raśanāḥ*—who are sky-clad i.e. naked.

48-49. But we, O great yogin, who wander in this world through the paths of Karma will cross over the impassable darkness (of *Saṁsāra*) by conversing with fellow-devotees about you, remembering and glorifying your acts, speech, movements, smiles, glances and jokes and whatever you did to carry out your role as a human being."

50. When thus implored (by Uddhava) O king Lord Kṛṣṇa, the Son of Devakī addressed his exclusively devoted servant[1] and beloved devotee Uddhava as follows :

CHAPTER SEVEN

Śri Kṛṣṇa's Spiritual Guidance to Uddhava :
The Legend of the Avadhūta and his Preceptors

The Lord replied :

1. O highly blessed Uddhava ! What you have spoken to me (about my future plans (*Supra* 6.42) has been decided by me (to execute). God Brahmā, Śiva and guardians of the spheres eagerly desire my (return and) stay in heaven (i.e. Vaikuṇṭha).

2. The mission—the work of gods—for which I incarnated along with a ray of mine (my *aṁśa*—Balarāma) on the earth in response to the prayer of Brahmā, has been completely accomplished by me.

3. The clan (of Yādavas), already consumed as it is by the imprecation (of the Brāhmaṇas) will surely be exterminated by mutual infighting and the sea will overflow and submerge this city on the seventh day (when I am no more here).

1. EK : Uddhava was such a beloved servant of Kṛṣṇa that he had access to him when Kṛṣṇa's nearest and dearest relatives, his chief queen Rukmiṇi, his parents, sons like Pradyumna were not allowed to see him and Kṛsṇa used to give his choicest gifts to Uddhava.

—*EB*.6.404-411

4. As soon as I leave this world, it will, before long, lose all its auspiciousness, as it will be overcome by Kali (the Dark Age), O pious one.

5. You should not live here any longer when I have withdrawn myself from this world; for in this Kali Age men will be more interested in unrighteous ways.

6. You also should give up all attachment and friendship with your kith and kin and concentrating your mind on me firmly, you wander over the earth looking upon all with impartiality.

7. Whatever is perceived by mind, speech, eyes, ears (and other cognitive and conative senses), know that that is a product of Māyā and mind and that it is transient.

8.* The notion of difference or diversity is the misapprehension of a distracted and unrestrained mind. It results in good and evil consequences. (It may be argued that by its enjoining of injunctions and interdictions, the Veda supports the notion of difference. But that is not correct). The distinc-

* (i) EK. A person who forgets the identity of his Soul with the Supreme Soul conceives the misapprehension of diversity and develops the notion of good and evil. This notion leads to the triad of *karma*, *akarma* and *vikarma*. All physical, verbal and mental activities are *karma*. The act when performed (without attachment) leaves no 'seed' (the effect or fruit of the *karma*). Such a 'seedless' act is *Akarma*. The act which is done irrespective of its prescriptive or prohibitive nature is *Vikarma*. As the *jīva* is born out of *Avidyā* all his acts are due to and full of *Avidyā* (EB.7.57-71.)

(ii) VR. : (The gist only) The *Paramātman* is one and all other entities form a part of his body and are controlled by him. To regard independence of entities is misapprehension. A person with such misapprehension experiences pleasure, pain, etc.

Karma = The prescribed act (both of daily routine and occasional).
Akarma = a prohibited act.
Vikarma = an act giving various fruits (*vividha-phalāya Coditaṁ Kāmyaṁ Karma*).

A person with the notions of good and evil is disturbed with the thought of *Karmas* and their consequences.

(iii) The notion of one's own agency of acts irrespective and independent of God creates good and evil and the snare of *saṁsāra*; one who knows that the God is the real agent or doer, is liberated. Due to *Rajas* and *Tamas*, the mind is confused with *karma*, *akarma*, etc.—VJ.

tion between the prescribed act, its non-commission and prohibited action is meant for the guidance of those who possess the misapprehension of good and evil (The Veda is for the guidance of those who are affected with *avidyā*).

9. Therefore, controlling all your sense-organs and concentrating your mind (on me, train yourself to) visualize all this vast universe within your own self and to see that your own soul in (i.e. identical with) Me, the *Brahman* (The identity of the *Brahman* and the Soul explains the latter's capacity to pervade or contain within itself the whole universe).

10. Being well-equipped with the knowledge (of the essential teachings) of the Vedas and the Self-realization (of those teachings) and the realization of the identity of your soul with the (souls of) all embodied beings, you become stated with the (Supreme) bliss of self-realization and you shall experience no obstacles (from gods, etc.)[1]

11. He who is above the sense of good and evil is like an innocent child. He does not desist from a prohibited act with the consciousness of its being evil (but due to his previous hallowed impressions—good *saṁskāras* that he abstains from doing an evil act). Nor does he perform a prescribed act with the desire of deriving its good fruit (but his pious *saṁskāras* lead him to do so. Hence, there is no danger of such person becoming way-ward).

12. He is a friend and well-wisher of all beings, tranquil in mind, possessed of firm knowledge (of *Vedānta*) and its realization. He looks upon the Universe as identical with me. Verily he is never involved in the miseries of *saṁsāra*.

Śri Śuka said :

13. Uddhava, the great devotee of the Lord, who was thus instructed by the glorious Lord Kṛṣṇa, became eager to

1. ŚR. One should perform the prescribed *karmas* till self-realization after which gods, etc. shall not dare trouble you for the non-performance of *karmas*.

Cf. *tasya ha na devāś' ca nābhūtya īśate /*
ātmā hi eva eṣāṁ sa bhavati//

—*Bṛhad. Up.* 1.4.10

know the truth. He prostrated himself before Acyuta (Śrī Krṣṇa) and submitted as follows:

Uddhava said :

14. O Lord (bestower of the fruit) of Yoga, O ultimate secret treasure of the knowers of Yoga or the abode of Yoga, O embodiment of Yoga O the source (the first propounder) of Yoga[1], renunciation without any expectation in return (which is the characteristic of *sannyāsins*) has been taught to me by you for my Final Beatitude (or *Mokṣa*).

15. But I think that such renunciation of desires is very difficult to practise, O Perfect Lord, for those whose minds are addicted to sense-objects (of pleasure)—nay it is all the more difficult—(practically) impossible—by those who are not your devotees, O the Indwelling Soul of all beings.

16. O Lord, I am ignorant. My mind is deluded with the notion of 'I-ness' (my identity with my body) and 'mine-ness' (the notion that all my wife, children, property, etc. are mine) created by your Māyā. Hence, O Lord, instruct (this servant of yours in such a way as he (I) can practise it and attain that (degree of) renunciation propounded by you.

17. I do not see even among gods who can expound to me the nature of the Soul except You who are self-illumined (all-knowing) *Ātman* and the only Reality. All the embodied gods like Brahmā and others have their minds deluded by Māyā and look upon external objects as the only reality.

17A*.

18. Being schorched by miseries in life, my mind had

1. Uddhava gave these epithets to Śri Krṣṇa to imply that your above-mentioned teaching is meant for Yogis and *sannyāsins*, but what about your ignorant devotees like me who are not competent to practise it—ŚR.

* VR. adds : (Their minds are deluded by Māyā which is not removed by mere reasoning and argument of those who make enquiries about it, unless they associate themselves with the Lord's devotees who have the experience (of bliss) of the lotus-feet of the Lord. Such association is possible even to those who lead a householder's life and have undergone three types of miseries and their burden of sins being thus lightened, they are less inclined to sensual pleasures (*tāpa-trayā' bhi-taptānāṁ . . . . nṛṇāṁ khalu sat-saṅgamaḥ syāt natu viṣaya-lālasānām*/).

become dissociated with the world[1]. I, therefore, seek asylum with you, O Nārāyaṇa, the friend of all living beings, who are the Omniscient Supreme Lord abiding in the eternal, time-less, Vaikuṇṭha and who are devoid of all defects, infinite in time and space (transcending them both).

The Lord said :

19. It is well known that persons who investigate with themselves (even without the guidance of a spiritual preceptor) the true nature of the world, lift themselves by self-effort and become free from longings for worldly pleasures.

20. The *Ātman* (Soul) is the real preceptor and guide of oneself, especially in the case of human beings; for he can arrive at what is his own good by (rational logical reasoning using the tools of knowledge like) direct perception and inference.

21. It is in human life that people of mature judgement who are experts in the Paths of Knowledge. (*Sāṅkhya*) and Yoga, realize me quite distinctly as being endowed with all powers.

22. Many (categories of) bodies with one foot, two feet, three feet, four feet, multiple-footed and foot-less have been created by me. Out of them the human body is the dearest to me.

23. In this human body those who are alert and vigilant, directly endeavour to find me, the Supreme Ruler who cannot be ascertained by means of the qualities or attributes (of *jiva* such as intelligence) which are themselves within the range of perception or by inference[2] (based on inferable evidence).

24. As an illustration on this subject, they narrate the

1. v. l. *nirviṇṇadhīriha muhuḥ*—I who am every now and then scorched, etc.

VJ. reads *aharahaḥ* for *nirviṇṇadhīriha muhu* in ŚR. It means 'everyday I am being scorched, etc.' Both the v.l.s are good emendations for *ahamu ha*.

2. ŚR. cautions that Ātmā should not be regarded as inferable. By inference we know that *Ātmā* is distinct from tangible objects like the body and from inferable objects as well. By inference we can understand *Ātmā*'s distinctness from the body, attributelessness and pure nature.

following ancient legend of a conversation between a recluse who had realized Brahman and was of immeasurable splendour and king Yadu (of immense power and intellectual brilliance)

25. On seeing a certain youthful, Brāhmaṇa ascetic[1]. a knower of Brahman full of (spiritual) wisdom wandering fearlessly, king Yadu, an expert in *Dharma* put to him the following question:

Yadu said :

26. Whence did you, though (apparently) inactive, come to possess such extraordinary penetrating intelligence and wisdom (in so youthful a stage), endowed with which and enlightened (in the nature of *Brahman*) you roam about in this world like a child.

27. Generally men try to attain religious merit, wealth and enjoyment. They evince desire to know the nature of the Soul but they are motivated with a desire for longevity, fame and fortune.

28. You are physically capable (able-bodied), wise, skilful and alert, good-looking, nectarlike sweet in speech (and none of the factors which cause indifference or incapability in active life like weakness, ignorance, want of skill or ugliness are found in You). Still you behave as if you are a dunce, lunatic or as one haunted by a ghost.

29. While people are burnt with the forest conflagration in the form of passions, and covetousness, you are not even touched by that fire and stand immune like an elephant immersed in the waters of the Gaṅgā (and hence untouched by a forest-fire).

30. Be pleased to explain to us who are making this enquiry seriously, the cause of your blissfulness in your own self, even though you are devoid of objects of pleasure and are leading a single (unmarried life), O knower of *Brahman*.

1. VD. & RR identify him with the sage Dattātreya on the strength of *Supra* II.7.4 :

yogardhiṁ āpur abhayīṁ Yadu-Haihayādyaḥ|

Avadhūta—a philosopher (*Brahma-vid*).

Monier Williams—*SK. Dictionary*, p.100.

The glorious Lord Kṛṣṇa said :

31. When respectfully questioned thus by the highly intelligent Yadu who was friendly to Brāhmaṇas, the blessed Brāhmaṇa sage, duly honoured, explained to Yadu as he stood bowing to him in modesty.

The Brāhmaṇa (Dattātreya) explained :

32. Many are my preceptors whom I have selected (and accepted) through my own judgement, O King. Please listen to the names of those preceptors from (each of) whom I assimilated (some specific) wisdom and I wander all over the world free (from worldly troubles).

33-35. The earth, the air, the ether, water, fire, the moon, the sun, the pigeon, the boa-constrictor, the sea, the moth, the bee, the elephant, the honey-gatherer, the deer, the fish, the courtesan Piṅgalā, the osprey, the child, the maiden, the blacksmith, the serpent, the spider and the wasp—these twentyfour have been adopted as teachers by me. It is from their special ways of behaviour that I imbibed whatever lessons were useful to me in life.

36. I shall explain to you fully what lessons I picked up from each preceptor, O son of Nahuṣa. Please do understand them, O tiger among men.

37. From the earth, I learnt the vow (of firmness and forbearance) to remain undisturbed even when trodden over (and mal-treated) by other beings. With the full knowledge that they (these oppressors) are working under the influence and will of the Providence, a strongminded wise person should not deviate from his path of duty (*dharma*).

38. As a disciple of the mountain (which is a part of the earth and the products from which such as trees, grass, water-currents are meant for the use of others) a righteous person should learn to resign all his activities for the good of other beings. And also as a pupil of the tree (which is another part of the earth and which allows itself to be cut, uprooted and transplanted at the will of others), he should learn that he is meant for others and be useful according to their will.

39. Just as the wind in the form of the life-breath (expects food and water for subsistence and not form, taste and

other objects of senses), a sage should be satisfied with bare necessities of subsistence and not crave for objects of sense-pleasure. He should however manage to take in that much (which may not result in starvation) which (if not taken) would cloud his mental faculty and obscure his knowledge; nor should he get his mind and speech distracted (by the desire for sense-objects).

40. Just as the wind is unattached (to the natural beauty or the burning of the forest), a *yogi*, though participating in the surrounding objects of senses of various characteristics (such as hot, cold, sweet and others), should keep his mind aloof and unattached from the excellences and defects of these sense-objects.

41. Just as the wind, though a carrier of scents and odours (which are due to the particles of the earth wafted by it), is distinct from the smell, a *yogi* should bear in mind that though he has entered the earthly bodies and (is the basis of and hence) appears to possess their characteristics (such as childhood, youth, fatness, slimness, etc.), and have his sight (mind) fixed on his self which is distinct from the body and its attributes.

42. A contemplative sage should comprehend that his soul though invested with the physical body, is identical with *Brahman* and as such interpenetrates and permeates all mobile or immobile creation--all-pervading yet unconnected like the sky[1], (which is unlimited and untouched by other objects).

43. Just as the sky is not touched by the clouds tossed about by the wind, the Person (Soul) is not affected by the products of the Time-spirit and by things such as fire, water and food.

44. Water in a holy spot is by nature pure, smooth, soft and sweet and purifying by sight, touch and chanting of its name. Similarly, a sage should become a friend of men and make them pure (by absolving them from sins). (The *Avadhūta* learnt this from water).

45. The *Avadhūta* learnt from the fire to be Brilliant

1. VJ.'s v.l. *nabhovat vitatasya*—'all-pervading like the sky' is better than ŚR.'s *nabhastvaṁ vitatasya*.

(with his spiritual knowledge), aflame (as his supreme knowledge is enhanced and made brighter like a flaming fire), formidable (as the sage remains unperturbed even under stress), with his belly as his vessel (for keeping food i.e. completely devoid of all belongings). Like fire, a self-controlled *yogi* does not take in what is impure, though he may accept anything and everything offered to him.

46. Like the fire (sometimes lying hidden in the fuel or ashes), the sage remains unnoticed (among common men); sometimes (like a fire ablaze) he becomes known to others and is worshipped by the seekers of spiritual good. (Just as the fire consumes only what is offered as oblation in sacrifices) the sage eats whatever is offered by pious donors and burns down the sins committed by them in the past and the future.

47. Just as the fire assumes the shape and size of the fuel (e.g. a log of wood, etc.) in which it abides, the all-pervading Lord-*Ātman*—(though unrelated to the body) appears to possess that size and shape of the bodies whether high or low (like that of gods and sub-human beings) in which he has entered, after creating it through his Māyā.

48. The six stages beginning with birth and ending with death, which are brought about by the Time-spirit of unmanifest course, belong to the body and not to the Soul, just as the appearance and disappearance of the digits of the moon are caused by the Time to the digits of the moon and not to the moon itself.

49. The births and deaths of bodies though eternally taking place due to the inexorable force of Time flowing like a rushing torrent, do not affect the Soul, just as there is a beginning and end to the flames of fire and not to the Fire itself.

50. Just as the sun evaporates the water with its rays and is not affected (either by sucking up water or showering it as rain), a *yogi* enjoys the objects of senses with his senses or rejects them according to the (exigencies of) time, but he is in no way attached to those objects.

51. To those who regard the gross, physical body as the *Ātman*, the *Ātman* though essentially one, is regarded as different due to the different bodies wherein he abides, just as

the Sun, though one, but when reflected in different reflecting media, appears as many (and different) to persons of gross understanding (the Ātman though one appears as many and different, due to its limiting conditions (*upādhis*).

52. Excessive attachment or over-association with anyone should never be contracted by a person If he does so, he will come to grief like the dull-witted he-pigeon (in the following legend).

53. A certain dove built a nest on a tree, in a certain forest. He lived with his mate, a female dove, for some years.

54. Their hearts tied together with the bonds of love, the pair of pigeons led a conjugal life binding together each other's eyes with eyes, body with body and heart with heart.

55. It was in the mutual company that they slept, ate, flew about, stood, chatted, sported together and fearlessly wandered in the rows of forest trees

56. The female dove satisfied his conjugal desires and was (reciprocally) treated with sympathetic affection by him. The dove, being of uncontrolled senses, procured for her whatever she desired, irrespective of the strain involved in obtaining it.

57. At the proper period, the female dove conceived for the first time, and laid down the eggs in the nest, in the presence of her mate.

58. In due time, by the inconceivable powers of the Lord, well-formed fledgelings with delicate body covered with soft down, were (by natural process) born out of the eggs.

59. The pair of parent birds who were so affectionate to their off-spring nourished their young ones and felt happy as they heard their chirping and sweet indistinct warbling.

60. The parents were greatly rejoiced at the soft touch of their wings, charming movements, sweet cooings and their approaching to meet them.

61. Deluded by Viṣṇu's Māyā potency, the hearts of those dull-witted birds were closely knit together by love and they reared their young ones (with anxious care).

62. On one occasion, the pair of parent-birds went out into the forest in search of food for their young ones. They wandered for a long time into the jungle.

63. By fateful chance, a fowler who went about in the forest, happened to see those young birds. He spread out his net and caught them, as they moved about their nest.

64. Both the male and female doves were always anxious to nourish their little ones, and they had gone out (in search of food) and returned when they gathered some.

65. Seeing that her young ones are caught in the net and crying, the female dove was overwhelmed with grief and rushed at them screaming.

66. Ensnared in the bonds of ever-increasing affection through the deluding Potency of the Lord, the mother-dove who saw her young ones caught in the net was bewildered and forgot herself, and was herself entangled therein.

67. Seeing his own young ones dearer to him than his own life and his own life-mate dear to him as his own self also caught up, the male dove was deeply distressed and bewailed sorrowfully :

68. "Alas ! Look at the calamity that has befallen me of scant merit and evil mind. I have been still unsatiated and have not accomplished any object in life. But my household life which is the source of three objects of life (*puruṣārthas*) is ruined.

69. My mate who was a match for me in all respects and agreeable in everything, looked upon her husband (me) as a deity. But (now) abandoning me in a desolate house, she is going to heaven with her good children.

70. Such as I am, bereaved of my wife and children, what interest have I to lead the miserable life of a helpless widower, in a deserted house?"

71. Even though he saw them (his mate and young ones) entangled in that net and struggling for life in the clutches of death, the poor, thoughtless dove flung himself in the snare.

72. Having caught the householder-dove, his female mate and young ones, the ruthless fowler was accomplished of his purpose and returned home.

73. In the same way, a householder of poor sense takes delight in conjugal life and with his mind perturbed, goes to

ruin along with the family (kith and kin) while trying to maintain it like the bird-dove in the above legend.

74. Birth in the human life is like an open gate to Liberation from Saṁsāra. He who, having obtained such a birth as a human being, is still attached to the life of a householder, is regarded by the wise as a person fallen from eminence to which he has climbed.

CHAPTER EIGHT

What the Avadhūta learnt from the Nine-Preceptors from the Boa-Constrictor to Piṅgalā

The Brāhmaṇa continued :

1. Pleasure as well as pain engendered by the senses may be experienced in the celestial and internal regions by all embodied beings. A wise man, therefore, should not hanker after them, O King.

2. Like a boa-constrictor lying without any effort or activity, a sage should subsist himself on whatever food (providentially) comes to him (without any effort), irrespective of its taste (whether extremely delicious or distasteful) or of the quantity obtained (whether much or little).

3. If no food comes to the lot of a sage who vows to live only on the food that Providence sends to him, he should not exert for it, but like his (preceptor)—huge serpent, should lie down for days together without food but should not strive for it.

4. Though endowed with a body full of physical strength, mental energy and soundness of sense-organs, the sage should lie down remaining actionless yet sleepless. He should not strive to do anything for food, though he may possess powers of his sense-organs.

5. Like the limitless, unfathomable, unperturbable deep sea of clear translucent water, the sage should be quiet, absorbed in meditation, unviolable, inscrutable, unaffected by time, space, etc. and unperturbed by passions.

6. Just as a sea does not overflow its limit when rivers in floods fall into it, nor does it dry up with the drying up of rivers, the sage should not feel elated when his desires are fulfilled nor be depressed at disappointments, but should be completely devoted to Nārāyaṇa (and not pay attention to worldly objects).

7. On seeing a women, a veritable deluding potency of God, a person who has control over his senses is fascinated with her alluring gestures and movements and like a moth flying into the fire, falls into dark hell.[1]

8. With his mind enticed by women, (wearing) gold ornaments, rich dress, and other things created by the deluding Potency of the Lord (Māyā), the infatuated person, losing his discrimination, regards them for his enjoyment and ruins himself like a moth in the fire.

9. Without causing any trouble to any householder, a sage should accept food only in small quantities and that too, barely sufficient for the maintenance of his body. In this respect he should follow the course of a bee.

10. Just as a bee collects honey from flowers big or small, a skilful and clever person should assimilate the essence of the *Śāstras* great and small.

11. A recluse should not accept alms with a view to storing (a part of) it, for the evening or for the next day. He should use no other vessel than his palms (for accepting food) and his stomach (as storage). He ought not to be a hoarder like the bee.

12. A recluse should not lay by any food for the evening or for the morrow. If he were to do so like a bee, he will perish along with his store.

13. A mendicant should not touch, even with his foot, a young woman (doll made of wood), for he will be bound

1. ŚR. quotes a famous verse which describes how a moth, a black-bee, an elephant, a deer and a fish fall a victim severally to the objects of senses like a form, scent, touch, sound and taste and the five symbolic preceptors from this verse onwards are meant to teach detachment from objects of senses. The verse quoted is as follows :

pataṅga-mātaṅga-kuraṅga-bhṛṅga-mīnā hatāḥ pañcabhir eva pañca/
ekaḥ pramādī sa kathaṁ na hanyate, yaḥ sevate pañcabhir eva pañca"

(with passion) like an elephant fettered while touching a female elephant!

14. A wise person should never try to contact a woman (of another person) for he should know that she is his veritable death, just as an elephant is killed by more powerful tuskers.

15. Wealth hoarded by greedy misers painstakingly is neither enjoyed by them nor it is given in charities but it is enjoyed by another powerful person (knowing the location of the treasure) and that also by still another even as a gatherer of honey knows the place of the honeycomb (the store of honey) by external indications and misappropriates it.

16. Just as a honey-gatherer (is the first enjoyer of honey collected by bees), a recluse is the first to enjoy the fruit (i.e. food prepared by householders) of the wealth amassed by the householders with great pains and which they expect to enjoy.

17. From the deer which got ensnared by being beguiled with the music (musical notes) of the hunter, an ascetic living in a forest should learn the lesson that he should not listen to vulgar songs (creating erotic passions). (He should rather listen to songs about the Lord).

18. It was while enjoying the vulgar dance, instrumental music and songs of young women that Ṛṣyaśṛṅga, the son of a female deer (from sage Vibhāṇḍaka) became a toy in the hands of those women.

19. A person being tempted by alluring tastes through his uncontrolled tongue, loses his reasoning capacity and meets his end like a thoughtless fish allured by baits.

20. By observing fast wise persons quickly bring under control all their senses except the tongue (the sense of taste) which grows all the more powerful during famishment.

21. Even if a person has controlled all other senses (except the tongue), he cannot really be said to have subdued them, till he has conquered the sense of taste. When the sense of taste is subdued, all the senses become controlled.

22. Formerly, in the city of Videha (i.e Mithilā), there lived a courtesan called Piṅgalā. Please listen to what I have learnt from her O Prince.

23. On one occasion, the public woman adorned herself to exhibit her charms to the utmost, at the proper time, and waited outside the door with the intention of enticing a paramour to a rendezous.

24. O prominent Person ! As she saw men passing by the way, she, being covetous for money, thought them to be wealthy patrons coming to pay her as her paramours.

25. When the passers-by came and went their way (ignoring her), the woman, who earned her living by prostitution, indulged in the (false) hope that some other wealthy man would turn up and could approach her with a rich fee.

26. In this way, her inordinate hopes being thwarted, she lost her sleep. She kept on standing at the door, going in and out till it was past midnight.

27. Due to frustration of her hopes of earning money, her mouth parched up, and she became dejected at heart. But the despondency caused by her anxiety engendered a sense of real happiness in her.

28. Now listen from me the song of the woman whose mind was utterly frustrated and disgusted : "Complete indifference to worldly objects is like unto a sword in a man's hand to cut asunder the cords of desire."

29. Dear King, just as a man without any spiritual knowledge cannot give up his sense of "mineness", a person in whose mind the sense of complete dispassion (for worldly objects) has not dawned, will not be able to rid himself of the ties to the body.

Piṅgalā said :

30. Alas ! Look at the extent of delusion of mine who have not controlled my mind and senses. Thoughtless as I am, I covet the fulfilment of my desire even from a worthless paramour.

31. Ignoring this eternally proximate paramour (viz. the Indwelling Soul), capable of giving real delight and bestower of sumptuous wealth on me, I, in my infatuation, resorted to a contemptible fellow who is incapable of fulfilling my desires and who confers nothing but misery, fear, grief and delusion.

32. Alas ! I have uselessly put my soul to affliction by leading the life of a public woman—the most reproachable trade. By selling myself to a miserly pitiable woman-addict I expected to get wealth and pleasure.

33. What person other than myself would seek (for enjoyment) the male body which is like a house, the framework (like beams and rafters) of which is made of bones, covered with skin, hair and nails, provided with nine doors dissipating filth and full of dirty excretion and urine.

34. In the whole city of Videha (Mithilā), I am perhaps the only foolish and wicked woman who expect to get pleasure (from persons) other than this Acyuta who confers his own self to devotees.

35. He is the beloved-most friend, protector and the very Self of all embodied beings. I shall submit myself to him and enjoy myself with him like goddess Lakṣmī.

36. To what extent can men, subject to birth and death, and gods, who are overtaken by Time, give pleasures to their wives (for all pleasures have a beginning and an end).

37. It appears that Lord Viṣṇu has been pleased with me for some unknown act of mine (in my past life). Hence this dispassion which ultimately leads to happiness has been engendered in my heart, full of evil desires.

38. But for the grace of the Lord the afflictions of an unlucky woman like me would not have caused this feeling of disgust and renunciation which enables a person to cut asunder all attachment, and attains (mental) peace (and spiritual bliss).

39. Respectfully receiving on my head, the blessings (and the grace) of the Lord, I shall rid myself of vulgar desires caused by low associations, and seek shelter in the Supreme Lord.

40. Contented and subsisting on whatever comes to me by the will of Providence, I shall, with full faith in the Lord who is my own Self, enjoy myself with him as my beloved.

41. Who else is capable of protecting a person who has fallen in the deep well of *Saṁsāra*, and whose eyes (power of discrimination) are blinded by objects of senses and whose

person is swallowed by the serpent (boa-constrictor) in the form of Time.

42. When a person observes that this world is practically devoured by the serpent in the form of Time, he becomes alert and is disgusted with all worldly objects. He realizes that his *Ātman* is the protector of his Self.

The Brāhmaṇa (Avadhūta) said :

43. Coming to this firm conclusion and having thus cut off the evil libidinous craving for paramours, she was established in serenity and took her seat on the bed.

44. Certainly (the state of being haunted by) hope is the greatest misery and freedom from hope is the happiest state, just as when Piṅgalā gave up all hope for a paramour, she enjoyed a happy sleep.

CHAPTER NINE

The Discourse of the Avadhūta Concluded

(Lessons from the remaining seven preceptors)

The Brāhmaṇa continued :

1. Acquisition of whatever persons crave most to possess is certainly the cause of misery. He who realizes this and (wishing to overcome his propensity for possession) becomes a complete 'Have-not', attains infinite happiness.

2. More powerful birds of prey which had got no piece of flesh, attacked and pecked the he-osprey who possessed one. But by dropping that flesh, it (the he-osprey) got relief and happiness.

3. I am not affected by honour or dishonour. I have no anxiety for my house, wife and children (as I have none). Like a child, I range over the world at will, sporting in the bliss of *Ātman* and delighted within my own Soul.

4. (O king, in this world) only two (types of) persons are free from anxiety and are immersed in the Supreme bliss—

one is an innocent ignorant child and the other is one who has transcended the *guṇas*.

5. In a certain place, a maiden herself had to receive the guests who had come to see her (for selecting her as a bride) while her relatives (parents etc.) had gone out somewhere.

6. While she was pounding alone (secretly) paddy for entertaining them with food, the bangles of shell in her wrists began to give out loud jingling sound.

7. The intelligent girl felt it shameful (to disclose that the bride had to do such work), broke the bangles one by one till only two remained on each of her wrists.

8. Even the pair of bangles created a noise as she pounded (the paddy). She, therefore broke one from each pair (with the result that) no sound was produced from the remaining one.

9. O vanquisher of enemies, I learnt this lesson from her, while I was roaming over the world with the desire of knowing the true nature of the world.

10. If many persons live together there will be quarrels; if two live together there is a talk. Hence a person should wander alone without any companion like the single bangle on the wrist of the girl.

11. Having achieved firmness of the sitting posture and controlled the breath, a person should concentrate his mind (like an archer on his target and by means of renunciation and Yogic practice, he should vigilantly keep his mind steady.

12. The mind, when concentrated in him, sheds off gradually the particles of *karma*-dust. With the development of *Sattva guṇa*, he shakes off the *Rājasic* and *Tāmasic* tendencies and enters into *Nirvāṇa*, like a fire (automatically) extinguished (when the fuel is completely burnt). (Such a stage is known as *asamprajñāta samādhi*).

13. In that stage, a person whose mind is completely absorbed in the meditation of his Self, does not remain conscious of anything inside, or outside just as the manufacturer of shafts was so much absorbed in his work of making arrows that he was not aware of the procession of the king passing by his smithy.

14. Like a serpent a sage, therefore, should go about alone, (avoiding company of others), have no house, should always be vigilant (in his spiritual practice) and take shelter in caves[1]. He should see to it that he is not marked out by his behaviour (just as the poisonousness or non-poisonousness of a serpent is not discernible from his trail). He should be sparing of words and lead a solitary life.

15. In the case of man who himself is mortal, the attempt to build a house (and maintenance of a family, etc. implied in it) is fraught with great troubles and is fruitless ultimately. But a serpent enters into a house prepared by others (such as an ant-hill or a hole prepared by a mouse) and lives happily. A sage should emulate his example and not bother about constructing a residence.

16. Like a spider withdrawing its web spun out and spread over by it, the Almighty Lord Nārāyaṇa through his potency of time, withdraws, at the end of the Kalpa, this universe which he has created through his Māyā Potency.

17. The Supreme Lord (then) remains alone, one without a second[2] (i.e. devoid of any differentiation) himself self-supported (self-born). He was the support of all the universe. When he has reduced all his powers like *sattva, rajas and tamas* to the state of equilibrium with his own force called time, he exists as the First (Ancient-most, unborn) Person, the controller of *Pradhāna* (wherein all the *Guṇas* are merged) and of *Puruṣa* (that is of Matter and Spirit).

18. He is the highest goal to be attained by god Brahmā and other liberated Souls. He is designated (by *Śrutis*) as *Kevala* (Absolute, unconditioned). He is (as it were) a vast reservoir of absolute bliss unconditioned by any limitations.

19.* By his Potency (called time) which needs no other

1. VJ gives better interpretation : 'He should thoroughly and uninterruptedly be absorbed in the meditation of the Lord abiding in the cave of his heart'.

* VJ : He is not conditioned by a gross, physical body. He is the *Antaryāmin* (Inner controller) of Kāla (Time). At his own free will, he manifests himself through Time and agitates Māyā i.e. *Prakṛti* which is under his control and makes her prone to creation. He creates through *Prakṛti*, the thread (*Sūtra*) or (*Prāṇa*) and god Brahmā.

assistance, he agitated his Māyā constituted of three *guṇas* and (through this agitated Māyā) created the *Sūtra* (thread) or the principle called *Mahat*, O vanquisher of enemies (like lust, anger, etc. Hence, you need not be afraid of the power of this *Sūtra* or *Mahat*).

20.* They have declared the *Sūtra* to be the manifestation of three *guṇas* which evolves this universe of multifarious aspects. It is in the *Sūtra* that the universe is woven. It is due to *Sūtra* (in the form of vital breath that a person wanders through the cycle of births and deaths[1].

21. Just as a spider extends through its mouth the cobweb from its heart, sports with it and again swallows it, so does the Supreme Ruler evolve, protect and withdraw the universe.

22. It may be out of love, hatred or fear, but on whatever object an embodied being concentrates his mind entirely, he attains to the semblance of that object.

23. The larva (captured and) confined in its (captor's) nest by the wasp, O King, continuously broods over it (through fear), and without losing its original body, it assumes (i.e. is transformed into) the semblance of the wasp.

24. In this manner, from these several preceptors I learnt this wisdom. Now listen as I shall explain to you the wisdom I learnt from my body, O king.

25. My body has been my preceptor as it causes in me dispassion and (engenders in me) discrimination. It creates dispassion as it is subject to birth and death and is in the (final analysis) the source of ever-increasing afflictions. It promotes discrimination, as through it I comprehend correctly the fundamental principles of this universe. I, however, have arrived at the conclusion that this body belongs to others (parents who gave birth to it—or birds and beasts of prey who may eat it).

*. They saw that the three *guṇas* are evolved out of *Māyā*. It is in the *Māyā* or *Prakṛti* that the universe is woven and *Jiva* gets involved in *Saṁsāra* as it is invested with *Prakṛti*—VJ.

1. Cf. *Vāyur vai Gautama sūtram, vāyunā vai sūtreṇā'yaṁ ca lokaḥ, paraś ca lokaḥ sarvāṇi ca bhūtāni sandṛbdhāni| —Brhad. Up.* 3.7.2

Realizing this, I roam about without entertaining any attachment to the body.

26. It is with the desire of securing pleasure and comforts for this body that a person, with great strain to himself maintains his wife, children, earns money, raises cattle, and keeps servants, houses and relatives. But in the end (at the time of death), like a tree leaving its seed behind for the growth of another tree, it perishes providing for (his re-birth in) another body.

27. The tongue drags a person in one direction to satisfy his taste with tasty eatables; thirst, to another; the organ of generation, still to another direction for sexual intercourse; the senses of touch, hearing and stomach severally to different directions; the nose (sense of smell) still to a different direction (to enjoy perfumes); his quick eyesight, to another and all his organs of action in their own respective directions. In this way, like co-wives pulling (lit. tearing up) the lord of their house (in their own direction), the senses and organs tear up a person.

28. Having created, with his inherent power, the birthless Māyā, various kinds of bodies (i.e. species) such as those of plants and trees, reptiles, mammals, birds, biting insects (like mosquitos), fish (and other acquatic animals), he remained unsatisfied. But when God created the human being with an intellectual capacity capable of realizing the *Brahman* or *Supreme Being*, He became delighted.*

29. Having secured, at the end of many transmigrations, birth in this very rare human body which, though transient, is capable of attaining the highest object in life, viz. *Mokṣa* (liberation), a wise person should endeavour at the earliest, to attain the *summum bonum*, before his body had not fallen a prey to death. For, objects of senses can, however, be enjoyed everywhere in all species.

30. In this manner, with the sense of dispassion developed and with the light of spiritual wisdom dawned in me, I wander over the earth, free from all attachments and egotism.

31. Knowledge obtained from one preceptor may not be

*Cf. *Aitareya Up.* 2.3ff

stable, convincing and comprehensive[1]. This *Brahman* is verily one without a second, but it is sung variously by different sages.

The Lord said :

32. In this manner, the Brāhmaṇa, of deep knowledge, replied all the questions of Yadu and took his leave of Yadu. He was duly respected and prayed by the king. With pleasure, the Brāhmaṇa wended his way.

33. Having carefully listened to the philosophical exposition of the Avadhūta, Yadu, the ancestor of our ancestors, became completely free from all types of attachment and looked upon all as equals.

CHAPTER TEN

How the Jiva is Ensnared in Saṁsāra

The Lord said :

1. Alertly observant of the righteous duties (prescribed in the Pāñcarātra and other Vaiṣṇavite systems) taught by me, completely dependent on me, one should, without entertaining any desire (for the fruits of his actions), observe the course of duties prescribed for one's respective social class (*varṇa*), stage of life (*āśrama*) and family traditions[2].

2. With his mind purified (by the observance of his prescribed duties—*dharma*), he should (always) note how all the

1. Here ŚR clarifies that Upaniṣadic sages like Śvetaketu and Bhṛgu did not have more than one spiritual preceptor. But the spiritual guidance received by them pertained to the identity of Brahman & the Ātman. Here the 'knowledge' means clarifications of minor doubts which can be resolved by logical reasoning; for this a number of 'preceptors' or 'examples' are useful.

2. EK. classifies *Karma* into four categories : *nitya* (to be performed daily), *naimittika* (occasional), *Kāmya* (performed for fulfilment of desire) and *Prāyaścitta* (expiatory). All these should be dedicated to the Lord. EB, 10.46-66.

endeavours of embodied beings, who, believing objects of sense pleasures to be real[1], are addicted to them and are frustrated, leading them to the contrary results.

3. Just as the objects seen in the dream-state, or the hallucinations of a day-dreamer have no existence in reality and are futile (as they present both desirable and undesirable things unrelated to the main objective of human life), similarly, the notion of difference (in relation to *Ātman* as a celestial being, human being) caused by *Guṇas* is illusory or meaningless.[2]

4. A person who is solely devoted to me should perform disinterestedly[3] the obligatory (e.g. *Sandhyā, pañcamahāyajñas* and occasional (e.g. *Śrāddha* for ancestors) types of acts but should abstain from acts (to be performed for the fruits thereof)[4]. But a person who has entered into the investigation of the nature of the Soul or god need not respect and follow the injunctions of the Vedas, prompting the performance of (sacrificial and other) acts.

5. One who has exclusively devoted himself to me should continuously practice the five vows (such as non-violence, truth, possessionlessness) known as *Yama* and occasionally vows (such as penance, charity, silence) called *Niyama*. He should wait upon his spiritual preceptor, who is full of serenity, has realized me (as his Self) and is devoted to me.

6. Such a disciple should be free from pride, envy; he should be alert, watchful, free from attachment. He should be

1. *tattva-jñānena* (i) Realizing and contemplating the real nature of his soul and the Supreme Soul—VR.

(ii) Definitely ascertaining the means of attaining *Puruṣārthas* (objects of human life)—VJ.

2. VJ. takes a contrary view : Just as dream-visions....and fancies of day-dreamers are different from reality and hence fruitless, *similarly the notion of one-ness or identity is baseless* as it is the apprehension of the faculties of the mind, but not of the essential powers of the self.

3. VJ defines *Nivṛtta Karma* as that done with a correct understanding of Paramātman and done without any desire for return :

niṣkāmaṁ jñānapūrvaṁ ca nivṛttaṁ iti co'cyate

4. ŚR. quotes a Smṛti text as authority. It means : 'A person desirous of Liberation from *saṁsāra* should not turn to *kāmya* (promising fruits in return) and *niṣiddha* (prohibited) *karmas* but only the daily obligatory (*nitya*) and occasional types of acts (*karmas*)'.

patient, thoroughly devoted to the preceptor, keen on knowing the truth; he should not try to find fault with others and should not waste of his words unnecessarily.

7. He should be indifferent and unattached to his wife, children, house, lands, relatives, property, etc.[1] He should realize that all his purpose is common to all.

8. The Soul is distinct from both the subtle and the gross bodies.[2] He is the seer (the witness) and self-illuminating even as the fire which illumines and burns is different from the fuel that is burnt and lighted up.

9. Just as a fire which has entered into the wood and is burning it, assumes the qualities i e. states of that piece of wood such as coming into existence, going out of existence, its smallness and bigness and its varieties of forms (but is itself distinct from the fuel), so does the *Ātman* which is distinct from the body, assume the states of the body[3] (Though he has no birth, death, growth, size, forms, etc.)

10. For what is called the body is created out of the (three) *guṇas* of (the Māyā of) Lord Puruṣottama and the *saṁsāra* (the cycle of birth and deaths) is the consequence of the false identification of the Soul with the body. It is only through the real knowledge of the (distinctness between the body and the) *Ātman* that this misapprehension of *saṁsāra* is removed.[4]

11. This being the case, by means of deep investigation

1. ŚR. explains that as *Ātmā* abides in all bodies and thus all share the same purpose, viz. happiness, etc., there is no propriety of claiming them exclusively as his own. This leads to dispassion.

2. VJ. : The individual Soul and the Supreme Soul are different and distinct *intense* from the body and other products of non-intelligent *Prakṛti*.

3. VJ : This is the view of the ignorant who identify the individual Soul and the Supreme Soul.

4. EK. compares the soul involved in *Saṁsāra* to a king who dreams that he is a beggar. When in the morning, the family priest comes and wakes him up he realizes that he is a king and not a beggar as he regarded himself to be so long. The spiritual preceptor is the priest and the *Jīva* involved in *Saṁsāra* is the dreaming King. When instead of *aham* (I), he realized *So'ham* (I am He—Brahman) then the misapprehension of *Saṁsāra* is dispelled.

EB.10 303-321.

(into reality), a person should properly realize that the absolute, transcendental soul abiding in the product (viz. his body) is different from the body, and then gradually dispel the misapprehension that this phenomenal world is real.

12. The spiritual preceptor is the supporting (lower) piece of wood and the pupil is the supported (upper) piece. Instruction is the process of friction (or joining together of these pieces), and the knowledge is the fire that brings happiness[1]

13. This highly purified[2] intellect (of the capable disciple) (when sharpened by the spiritually capable teacher) drives off the *Māyā* which is caused by *Guṇas*. Burning down (i.e. dispelling) *guṇas* (objects of senses and senses) and the universe that is created by them, this intellect too, automatically disappears like fire, when the fuel is completely consumed.

14-16*. If you believe in the multiplicity of these agents or doers of *Karmas* and the enjoyers of the (consequent) pleasures and pains, and in the eternity and separateness of the world, the Time, The *Śāstras* and individual Souls (as the mīmāṁsakas do), if you hold that all objects have a continuity (or eternity) while they undergo constant change,

1. An echo of *Tait. Upa.* :
ācāryaḥ pūrva-rūpam/antevāsī uttara-rūpam/
vidyā sandhiḥ/pravacanaṁ sandhānam/
—*Tait. Upa.* 1.3.2.

According to VJ, this knowledge burns down the grass in the form of the notion of identity between *Jīva* and *Brahm* ..
(*Jīvasya Brahma—bhāva—buddhi—tṛṇa—dahanam/*)

2. *Vaiśāradī*—pertaining to Viṣṇu who terminates the *Saṁsāra* characterised by pleasure and pain—VJ.

* VJ : (The gist only) The distinction between all *jīvas* is natural, and according to their mutual difference, they are invested with different bodies and the character of their knowledge differs naturally. *Jīvas* of the highest order are eternal, and from the point of their body, they are said to be born; they enjoy only happiness while the second and third may experience a mixture of happiness and misery or only misery.

VR : Though the *Pravṛtti Karma* may be the means of achieving *Puruṣārthas*, all embodied beings are subjected to the six states of body (such as birth, youth, death and the consequent miseries) according to the species in which they are born, due to the influence of Time and its division.

and that the intelligence becomes changed according to the forms of different objects perceived by it, O Uddhava, even if this be the case, due to frequent (forced) associations (of the Soul) with different bodies and due to the force of the division of Time, all embodied souls are repeatedly subjected to the different states of births, deaths, etc.

17. Even here (from your argument) it becomes obvious that there is absence of free will in the case of doers of actions and there is no choice for the experiencers of pleasures and pains. What happiness can there be to one who is dependent (and at the mercy of others) ?

18*. Not an iota of real happiness exists for those embodied souls who are learned (and expert in the technique of performing Vedic *Karmas*; nor is misery the lot of the ignorant; Hence, the sense of pride (of knowing the correct technique of performance of *Karma*) is vain and futile.

19. Even though some people happen to know the means of obtaining happiness and averting miseries (and the principle of Free Will be accepted), even such knowers are ignorant of the means of counter-acting (successfully) the power of Death.

20. What achievement of object or a desire can give happiness when Death is near him ? No object can give pleasure to a victim who is being led to the place of execution.

21. The heavenly happiness promised by Vedas is also vitiated with envy, jealousy, termination and decay, as in the case of pleasure experienced on the earth. And there are many impediments and chances of failure in the accomplishment of desires as in the case of Agriculture.

22. Even if a religious act is properly performed without any impediment in its successful conclusion, listen to the nature of the celestial position attained by him.

*. VR : Experts in the technique of performance of *Karmas* find it very difficult to collect materials, etc. at the time of performance of the *Karmas* and are nervous due to the transient nature of its fruits. *Or* Even great gods like Brahmā do not enjoy unmixed happiness, as they are aware of the end of the tenure of their office. But fools entertain futile egotism about it.

VJ :-Even the wise, being attached to their bodies, have no real happiness. What need be said of the ignorant proud persons ?

23. Having worshipped gods (like Indra, Varuṇa, etc.) by performance of sacrifices in this world, the sacrificer goes to the celestial world. He enjoys like a god heavenly pleasures that he has earned through his meritorious acts.

24. In a lustrous celestial car (provided with all luxuries) earned by his meritorious acts, he, wearing a rich, attractive dress, sports with the celestial damsels while being glorified by Gandharvas in song.

25. While sporting with the heavenly nymphs in a celestial car which is adorned with small jingling bells, and which goes according to the will of the occupant, he is so absorbed in celestial pleasures that he is not aware of his impending fall.

26. He heartily enjoys himself in the heaven so long as the fund of his merits is not exhausted. But when the balance of merits is exhausted, he is pushed down by Time and he falls down reluctantly.

27. If, due to the association with unrighteous people, a person takes delight in impiety or loses control over his senses, being passionate and libidinous, he becomes miserly, avaricious and addicted to women and heartlessly injurious to living beings.

28. He kills animals in violation of *Śāstric* injunctions and worships the hosts of goblins and ghosts therewith. Such a person inevitably falls into various hells and ultimately enters the hell of terrible darkness (i.e. is born as an immobile).

29. What happiness can there be to a mortal person who, in the present birth (as a human being) perpetrates deeds that result in miseries and in consequence of which acts, he has to assume another body ?

30. Regions and their rulers whose span of life extends to the end of a Kalpa (432 million years) are afraid of me. Even god Brahmā whose life is of two Parārdha years fears Me.

31. *Guṇas* i.e. senses and organs create (i.e. are the cause of) *Karmas*; a *guṇa* (like *Sattva* etc.) motivates the senses to actions. This *Jiva*, being endowed with sense-organs, enjoys the fruits of his acts.

32. So long as the unbalanced condition of *guṇas* prevails, manifoldness (and difference) will be projected on *Ātman* (which, as a matter of fact, is one). As long as the (apparent)

multiplicity in the Soul remains, the state of dependence (of the *Jiva*) shall persist.

33. So long as the dependent state of the *Jiva* continues, there will be fear from God. Hence, those who take resort to *guṇas* become overcome with grief and delusion.

34. When there is an imbalance in the three *guṇas* of Māyā (and there is agitation of the *guṇas*), ignorant people call me by various names such as Time (*Kāla*), Soul (*Ātman*), scriptures (*Āgama*), the World (*Loka*), the Nature (*Svabhāva*] and *Dharma*.

Uddhava asked :

35. How is it that the Ātman, though associated with and present in the *guṇas* of the body, is not bound by them? Or if he be independent, how does he get involved in them? (What is the correct position in the matter) O Lord.

36. By what characteristics is a bound or liberated Soul be recognised? How does he behave? With whom is he found sporting or wandering ? What things does he enjoy or cast away ? How does he lie or sit or go about ?

37. O Acyuta ! You are the foremost among those who solve problems. I am really confused. How can the same *Ātman* be both eternally bound and ever-free ? Be pleased to explain this problem to me.

CHAPTER ELEVEN

Characteristics of Bondage and Liberation and of Devotion

The glorious Lord said:

1.* The characterisation that 'I am bound' or 'I am liberated' is determined with reference to *guṇas*, and it has no

* ŚR : *OR*: The statement that 'The individual soul is bound or liberated' is made on the basis of its being subject to or free from the predispositions of *guṇas* and it does not refer to its real nature. The *guṇas* are

relation to my essential nature. But *guṇas* have their roots in Māyā. Hence, there is neither liberation nor bondage to me. This is my decision (with reference to this notion of bondage)

2.* Grief and infatuation, pleasure and pain, and the condition of the body (viz. birth and death and change of body) are the work of Māyā (and are not real, but are wrongly attributed to the Soul). Just as a dream is only an unreal appearance (*vivarta*) of the mind (or intellect), so is *Saṃsāra* illusory, unreal.

3. O Uddhava ! Please understand that knowledge and ignorance are my potencies which are in existence since the time immemorial, and both are the creations of my *Māyā*. These potencies bring about bondage and release in the case of embodied beings.

under my control. As I am their controller, liberation or bondage are not applicable to me.

VR and SS: (Sudarśana Sūri) emphasize that the bondage and liberation positively affect the *Jīva* (individual) and *not* the Supreme Soul or God.

VJ. The statement 'Bound' or 'Liberated' refers only to *Jīva* who is affected by the three *guṇas* of *Prakṛti* which is under my control. Hence the notion of bondage and liberation is not applicable to me.

SD. When the Jīva which is bound by *guṇas* resorts to me, he is liberated. Cf. BG.7.14.

* Both SS & VR hold that what is 'non-eternal' (*anitya*) is 'unessential' (*avāstava*) but it is *not* false or unreal (*mithyā*). Hence grief, etc. caused by Māyā or *Prakṛti* under my control are related like a dream to a *jīva*. *The dream and Saṃsāra both are real but not eternal conditions of the jīva*, and they have an end. Hence, *Saṃsāra* is not the essential state of *jīva*. The main thrust of the argument is: *Svapnaprapañcasyāvāstavatvaṁ nāmānityatvam eva na tu mithyātvam*. Both SS & VR quote *Bṛhad. Up.* 4.310 as the authority for their stance (*na tatra rathā na ratha-yogāḥ, etc.*)

VJ: Grief, pleasure etc. are experienced in a dream due to ignorance that it is dream. Similarly, due to the ignorance of his own essential nature, *jīva* suffers in Saṁsāra. *Saṁsāra* is not false (*mithyā*) and is indestructible but it can be warded off: *saṁsṛtiḥ satyapi na vāstavī pratihantum aśakyā—svapnadṛṣṭāntena saṁsārasya na mithyātvam ucyate*. This quotation is used by SD & BP.

VC. It is due to the condition (*upādhi*) of *avidyā* that the *jīva* accepts and authorises to himself (and experiences) sorrow, delusion etc. in the subtle body. They are not a part of *jīva's* essential nature. They are caused by *avidyā* and hence, *mithyā* (*saṁsṛtir na vāstavī. . Śokamohādīnāṁ māyā-sṛṣṭatvena satyatve'pi. . jīve avidyākalpitatvān mithyātvam*.

4.* O highly intelligent Uddhava ! Though I, as *ātman*, am one, it is in relation to *Jiva* (who is my reflection and as such *Aṃśa*—a particle—of mine) that the eternal bondage exists due to *Avidyā* (ignorance), and the other state i. e. emancipation from *Saṁsāra* comes to take place through *vidyā* (knowledge).

5.** I shall now explain to you the distinction between one in bondage (namely the individual Soul or *Jiva*) and the other who stands altogether emancipated (*viz. Ātman*). They are characterized by two opposite sets of qualities though both are seen abiding in one and the same individual.

6.*** These are two fine-winged birds (viz. the *Jiva* and *Śiva* the Indwelling Self both of whom are distinct from the body[1]. They are (inseparable) companions and kindred in (their being spiritual in) nature. Through Divine will (*Māyā*), they share the same abode on the tree[2] (viz. the body, their habitat). One of them (the *Jiva*) eats the fruit of the

* VR. states that though bondage exists from eternity it is terminable by spiritual knowledge. VJ. holds that the *jīva* and *paramātman* are two distinct entities. The *Jīva* is subject to bondage and liberation and is under the control of *paramātman*.

** VR & VJ. believe that both *jīva* who is subject to bondage, and *Paramātman* who is independent, omniscient abide in the same body, though the latter is not subject to bondage.

*** According to VR. the two wings of *Jiva* are righteous and unrighteous acts (*dharmādharmau*) while that of the other bird, *Paramātman*, are absolute defect-less-ness and absolute excellences. The 'nest' of the *Jiva* and *Paramātman* is in the heart of the tree (the body). The *pippal*-fruits are the objects of senses such as sound, form, etc.

VJ. quotes his authorities and asserts that the other bird—the Lord—enjoys happiness only but never experiences what is bad or evil.

EK. explains that *jīva* is called a bird as it flies from tree to tree (occupies one body or birth after another). The existence of the other bird and the terms *sadṛśau* and *sakhāyau* refute atheism and establish the existence of God.

EB. 11.159-184.

1.Cf. *dvā suparṇā sayujā sakhāyā*
samānaṁ vṛkṣaṁ pariṣasvajāte|
tayor ekaḥ pippalaṁ svādvatti
anaśnan anyo' bhicākaśīti ||
—*Muṇḍaka* 3.1.1-*Śvetāśva* 4.6

2. Cf. *Kaṭha* 6.1 & *BG.* 15.1.

Pippala tree (i.e. experiences pleasure or pain as the fruit of the previous *karmas* to be enjoyed while in the body. The other (viz. *Śiva* or *Iśvara*) does not partake anything of it, (i. e. is above pleasure and pain, *karmas*, etc.), yet is more powerful (in spiritual wisdom).

7. (Out of the two) the bird who does not eat the fruit of the *Pippala* tree (i.e. does not enjoy the fruits of *karmas*) knows himself as well as the other. But not so the eater of the *Pippala* fruits (*Jīva*, the enjoyer of the fruits of his *karma*). He is entangled in Nescience and has been in bondage since eternity; while the other (*Śiva* or God) being full of (spiritual) knowledge, is eternally free.

8. Even though a *Jīva*, endowed with correct knowledge (i.e. a liberated Soul) happens to abide in a body (due to his past *karmas*), is not conditioned by (and attached to his) body like a person who is awakened from his dream, remains unattached to his body in the dream. On the contrary, a person with the wrong notion of his being identical with his body, when as a matter of fact, he is not conditioned by it, becomes to confined to it like a dreaming person who feels bound within the dream-body, when really he is un-connected with it.[1]

9. A person possessing spiritual wisdom should remain unaffected (by love, hate etc.) without feeling that he is involved in the act, when the objects of senses which are the products of *guṇas* (like form, taste, smell) are apprehended by senses which are also modifications of *guṇas*.[2]

10.* An ignorant *Jīva*, abiding in this body which is under the conrol of his Fate or past acts, regards himself to be the doer of an act, which is actually being done by his sense-organs which are the products of *guṇas*, and remains confined

1. GD.: The verse states the *differentia* between a bound (*baddha*) and a liberated Soul.

2. *tattva-vittu mahābāho guṇa-karma-vibhāgayoḥ|*
guṇā guṇeṣu vartanta iti matvā na sajjate||

—*BG.* III.28

VJ.: The ignorant *Jīva*, who abides in the body under the control of the Lord, regards himself as the doer of actions in which he is dependent on the Lord, and gets confined to the body.

in it (due to his) (false) notion of being the agent of that act).

11-12. Understanding this, a man of spiritual wisdom (engaged in activities like) lying in bed, occupying a seat, taking a walk or performing ablutions and in (the activities of the cognitive and conative sense-organs such as) sight, touch, smell eating food, hearing, etc, does not get bound like an ignorant person. He allows his senses to enjoy their objects. Though he abides in the physical body (which being a modification of *Prakṛti* is) called *Prakṛti*, he is not contaminated by it like the sky (which pervades everything but is not contaminated by anything), the Sun (which, though reflected in the water or mirror is untouched by the reflecting media), or the air (which as the vital air-*prāṇa* moves through all parts of the body and still is unconcerned with it, and which as a wind, moves in any direction without being fixed or attached anywhere)[1]

13. All the (varieties of) doubts of such persons are cut asunder with the sword of his clear, penetrating insight sharpened by his total renunciation. He discards the sense of diversity like a person, awakened (to reality) from a dream state, does about (scenes in) dreams.

14. Even though a *Jiva* is abiding in the body, if the functions of his life (breathing), senses, mind and intellect are free from purposeful thought or motivation, he is never fettered by the attributes - the *guṇas* - of the body (involving pleasure and pain).[2]

15. He is a spiritually wise (and liberated) person who remains unaffected even when his body is troubled by cruel

1. ŚR.: Verses 11 to 13 explain Uddhava's question about the way of behaviour of a true Bhāgavata. But ŚR's explanation is on a lower plane on verse 12.

EK. says that these verses treat the behaviour of the absolutely liberated person. EK. draws a highly idealistic picture in which he poetically describes in details (from *ovis* 263 to 393) how in every action, a liberated soul, being ever absorbed in the bliss of Brahman, is a part of his spiritual life, where the triad of act-action-actor is non-existent. In all these acts, even his sexual intercourse is shown in its spiritual light.

No annotator of the Bh. P. has risen to the staggering spiritual height of EK. in his com. on these three verses.

2. This verse explains Uddhava's question 'how a liberated person behaves.'

beast or wicked persons or is by chance respectfully worshipped with due attentions somewhere by some persons.[1]

16. Being devoid of attributes good or bad (or being above the sense of good or evil), a sage looks upon all with an equal eye. He does not praise him who does a good turn to him; nor does he blame him who does or says something evil about him.

17. A sage should not do, speak or contemplate good or evil (about anyone or anything). (Detached from the worldly way of life) a sage should revel in (the bliss of) his own Self. Assuming such a way of life, he should move about like a dull person.

18. A person who has plunged deeply in the verbal revelation of the Brahman (i. e. is well-versed in the interpretation of the Vedas or Vedic philology), but is not so in the realization of the Supreme Brahman (by engaging himself in meditation, etc. prescribed for it), gets labour (on the Vedic studies) as the fruit (of his verbal knowledge of the Veda and not the realization of the Supreme Brahman), like a man who keeps a cow which has ceased to be a cow (and is incapable of yielding milk).

19. Dear Uddhava ! A person who maintains a cow that has been milked to (the period of) dryness (and no longer yields any milk), a faithless wife[2], a body under the control of another person (for support), wayward children, wealth not utilised on the worthy (cause or recepients) and speech not glorifying me or my name, is visited by misery after misery.

20. A wise man should not cultivate barren (i. e. wasteful) speech which does not contain glorification of my hallowing acts of the creation, maintenance and destruction of this universe or the sportive incarnations taken (by me) at the prayer of the world (or popular incarnations like Rāma, kṛṣṇa, etc.).

1. Verses 15-17 reply Uddhava's query "What are the characteristics of a liberated person?"

ŚR.: quotes *Yājñavalkya*: A sage is not angry against a person who pricks him with a thorn nor is pleased with one who anoints him with sandal. He treats both of them equally.

2. ŚR. interprets *asatī* as *Kāmaśūnyā*—a frigid or an old wife. EK adds quarrelsomeness and insubordination to lack of character in explaining *asatī*.

21. Having thus removed by dint of critical investigation (on the lines described in the above verses), the wrong notion[1] of seeing diversity with reference to Ātman, and having resigned (with full concentration) one's thoroughly purified mind to me who am the all-pervading Lord, he should completely withdraw himself from all activities.[2] (Mere scholarship in religious works is not enough.)

22. If you are not able to concentrate the mind firmly in the Brahman, carry out your duties resigning all acts to me, without expecting any fruit in return (from them).

23-24. Listening with faith and devotion[3] extremely auspicious stories about me which purify the world, singing them (to others as in a *kirtana*) and contemplating on them and enacting my *Avatāra* and deeds performed by me (during the *kīrtana*[4]) and observing faithfully the duties pertaining to the three *puruṣārthas* (viz. *dharma*-righteousness, *artha*—wealth and *kāma*—enjoyment of pleasures) with a view to please me[5] and entirely depending on me, one develops unswerving devotion in me who am Eternal, O Uddhava.

25. It is through devotion developed in association with saintly persons that he becomes my real votary. Verily such a

1. VJ. enumerates the following wrong notions according to the Dvaita school: (1) Identity between the Jiva and Lord, (2) The one-ness of soul —all jīvas make one existence, (3) The gross world is not real.

2. VR: One should abstain from *Pravṛtti mārga* which leads the *jīva* from one life to another.

3. EK. details here how to avoid the four types of obstructions while listening to and contemplating about the name and deeds of the Lord. He describes the three types of devotional love (viz. *Sāttvika*, *Rājasa* and *Tāmasa*) generated in the audience. He however, emphasizes the importance of the fourth type which transcends these three and makes the listener forget himself completely—absorbed in the meditation of the Lord like 'a crystal of salt fallen into the sea'.

—*EB*. 11.706-25.

4. EK. describes how to represent these by giving examples of lifting of Govardhana, etc. *ibid*. 735-37.

5. EK. To real devotees the Lord is their *dharma*, *artha* and *kāma*. He automatically—without conscious or deliberate intention—resigns all his acts to the Lord. The real votary is endowed with spiritual wisdom and all his acts are *per se* dedicated to the Lord. This real Bhāgavata devotion is called *saṁviti* in Vedānta and *Śakti* in *Śaivism*.

—*EB*. 11.748-774.

devotee easily attains to my exalted state (or *Vaikuṇṭha*) as pointed out by the righteous.

Uddhava submitted:

26. O Lord of hallowing glory ! What kind of person is regarded as a saint (*Sādhu*) by you? (What are his characteristics?) What type of devotion is respectfully appreciated by pious devotees (like Nārada) and would be useful to attain to you?

27. O Ruler of gods like Brahmā ! The Controller of the world ! Be pleased to explain this to me who have prostrated myself before you and am full of loving devotion to you and have sought your shelter, O Lord of the world.

28. You are the Supreme Reality (*The Brahman*) untainted and unattached like the highest sky, transcendental to *Prakṛti*.[1] It is at your own free will[2] that you have assumed a distinct finite personality and have descended (on the earth).

The Lord replied:

29. Such a sage is compassionate; he never envies or harms any creature; is full of fortitude; firm and strong in truthfulness; of pure mind (untainted by jealousy, etc.); equipoised in pleasure and pain (unaffected by joy and sorrow under the above conditions); obliging unto all.

30. His mind is never perturbed by desires; his senses are fully under control; he is gentle-hearted; of pure (perfectly moral) conduct; devoid of all possessions; free from desires (or evil activities), moderate in eating and drinking; serene in mind; firm in his own *dharma*, seeking asylum in me and contemplative by nature.

1. This shows that the Lord is distinct from the non-sentient *Prakṛti* and sentient *jīva*—VR.

2. Who has assumed a finite form due to intense desire of His devotees—ŚR. EK. elaborates this. But to attribute 'Will' or the pressure of the wishes and the prayers on the Supreme Brahman is rather strange, if the pure *Upaniṣadic* concept of Brahman is accepted. In works on Bhakti (as in the present case), however, God is humanised (Translator.)

31. He is ever alert and vigilant; of deep mind (remaining undisturbed under exciting circumstances); full of grit (in the face of danger); free from six worries[1] or bodily defects (viz. hunger and thirst, grief and infatuation, old age and death); Though himself indifferent to worldly honour, pays respect (to the worthy); possesses aptitude and willingness to impart knowledge; a sincere friend; merciful in behaviour and endowed with spiritual knowledge.

32. He is the best of saints who (finding them to be distractions and obstructions in meditating on me or concluding definitely that everything will be obtained through devotion to me or becoming ineligible to perform *karmas* due to his unflinching firm devotion) neglects his duties though they are prescribed by me (in the *Veda*) and even though he knows full well the merits accruing from performing those duties and the evil consequences of disobeying them; and (thus in preference to his prescribed duties) is engaged in my worship.

33. Realizing me or (if unrealized) contemplating on me as unlimited by time and space, as the Inner Soul abiding in all and essentially characterized by 'Is'-ness, (existence) knowledge and bliss those who worship me exclusively, are definitely regarded by me as the best of devotees.

34.* To behold, to touch, to embrace and to worshiy my idols or other representations (like *Śāligrāma* and others) and my devotees, render personal service to them, to eulogise me, to extol and chant my deeds and excellences with utmost humbleness;

35. To listen to my stories with deep faith and devotion, to meditate upon me constantly, to offer to me all that one acquires, to dedicate oneself to me entirely for my service, O Uddhava;

36. To recite (and describe) my incarnations and deeds, to participate joyously in my festivities (like *Janmāṣṭamī*—the birth anniversary of Lord Kṛṣṇa), to celebrate my festivals

1. ŚR. quotes the following defects about which people worry: *Kṣut-pipāse, śoka-mohau, jarā-mṛtyū ṣaḍ-ūrmayaḥ|*

* —Verses 34-41 describe the characteristics of devotion—ŚR.

in my temple with musical entertainments such as vocal and instrumental music and dancing and *purāṇa* recitation and discussion.

37. To go in procession for pilgrimage (to places sacred to me) on all annual festivals[1] and to offer me flowers, sandal paste and (vegetarian) food, to get initiated in the *Vedic* and *Tāntric* way of worshipping me and to observe vows sacred to me (like observance of fast on the *Ekādaśi* day).

38. Devout enthusiasm in installing my image (in temples), individual and cooperative endeavour to lay out flower-gardens, orchards, playgrounds, and construction of temples and towns:

39. To render service in my house (temple) like a sincere servant by sweeping and washing, plastering with cowdung the floor and decorating it with ornamental drawings figures without expecting anything in return for this service;

40. One should be free from pride (about the service rendered to God) and should be free from hypocrisy. One should not even mention what good one has done. One should not use for one's private purpose anything that is offered to me, including the light of the lamp.[2]

41. Whatever is desiredmost to oneself in the world or whatever is dearest to one's heart should be dedicated to me. Such offering results in infinite and everlasting good.

42. O blessed Uddhava! The Sun, Fire, the Brāhmaṇa, the cows, devotees of Viṣṇu, the sky, the air, water, earth, one's own heart and all the creatures are 'the places' (objects as media) of my worship (through which worship should be offered to me).

1. Thousands of people in Maharashtra go in group-processions to Pandharpur on the *ekādaśī* (the 11th day in the bright half) of Āṣāḍha and Kārttika, and hundreds of them on other *ekādaśī* days.

2. ŚR. clarifies that this restriction is limited to the movable and immovable things (such as dress, pots, ornaments, etc.) presented to the Lord and not to eatables, flowers so offered. On the contrary, he insists that some portion of the eatables should be accepted as *prasāda*. He quotes a *Smṛti* which states that other gods and our ancestors should be offered a remnant of the food, etc. offered to Viṣṇu.

Viṣṇor niveditānnena yaṣṭavyaṁ devatāntaram|
pitṛbhyaś caiva tad deyaṁ tadānantyāya kalpate|

43. A person should worship me in the Sun by praising the Sun with hymns from the three Vedas, in the (sacrificial) Fire, with offering oblations to it, in prominent (deserving) Brāhmaṇas, with warm hospitality and in cows with offering of grass, etc.

44. (One should worship me) in the votary of Viṣṇu with the fraternal affection,[1] in the heart and the sky, through deep undisturbed contemplation, in the air, with the knowledge that I am the chief vital power (*mokhya-prāṇa*); in water with water mixed with flowers sesamum seed, rice, etc.).

45. (A man should worship me) in the earth (levelled, squared and consecrated for sacrifice[2]) with the mystic syllable of Mantras, in one's own body with all the comforts (permitted by *śāstras*) and one should worship me in all the creatures as their In-dwelling Soul, by looking upon all beings as equals (impartially without any love or hatred towards anyone.)

46. In these 'places' of worship, one should contemplate with concentrated mind, my form with four arms wielding in each the conch, (*Pāñcajanya*), the discus (*Sudarśana*) the mace (*Kaumodaki*) and a lotus (respectively) and with a serene and gracious countenance.

47. He who, with a concentrated mind, worships me in this way, by performing sacrifices and by constructing tanks and other amenities to the public, develops pious devotion unto me and my constant remembrance will be awakened through service unto saints.

48. Generally, there is no other expedient (to God-realization) except the path of devotion generated in association with saintly people, for I am the chief support and refuge of the pious saints.

1. EK.: No caste-distinction should be considered about the devotees of Viṣṇu. Devotion and not caste is the criterion here. *EB*. 11. 1395-1408.

2. EK. says that the raised plot of earth should be like a cow and Śeṣa or Ananta, the supporter of the earth is to be worshipped. *EB*. 11. 1429-33.

49. Now, after this, listen to the top-most secret which deserves to be closely guarded[1] which, however, I am divulging to you as you are my servant (devotee), well-wisher and a friend, O scion of the Yadu race.

CHAPTER TWELVE

Importance of Association with Saints:
The Performance and Renunciation of Prescribed Karmas.

The Lord said:

1-2. Neither the path of Yoga (consisting of eight stages like postures—*āsanas*, breath-control—*prāṇāyāma*, etc.), nor the philosophy of Sāṅkhya (or the knowledge of twentyfour categories and the realization of *Puruṣa* being different from *Prakṛti*), nor the path of Dharma (consisting of non-violence, truth etc.), nor the recitation and study of the Vedas, nor penance (like the observances of vows like *Kṛchra*, (*Cāndrāyaṇa*), nor adoption of Sannyāsa (or renunciation) nor performance of sacrifices nor constructions of works of public amenities (like digging of wells, laying out gardens, construction of free lodging houses-*dharma-śālās*, etc.) nor religious gifts and donations, nor self-denying vows (such as fasting on the *Ekādaśi* day), nor *yajña* i.e. worship of gods), nor the internal repetition of mystic *mantras* nor ablutions in sacred waters nor the observance of rules of bodily and mental purity and discipline (*Niyama*) nor the vows of self-control[2] capture me in the heart of the devotee as does the association with saints which exterminates all attachments.

1. Out of the paths of knowledge and devotion, the path of devotion is superior and association with saints helps to accomplish this. The paths of knowledge and Yoga may or may not lead to liberation from *saṁsāra* as they are dependent. Association with saints is self-dependent and efficacious to enable one to cross the *saṁsāra* with certainty—ŚR.

2. EK.: Twelve vows of *Yama* and *Niyama* each.

3-6 It is through their association with saints that a number of demons (Daityas or Diti's sons), evil spirits (*Yātudhānas*), beasts, birds, Gandharvas (celestial musicians), Apsaras (celestial dancing girls), serpents, Siddhas, semidivine beings like Cāraṇas, Yakṣas and Vidyādharas, out of human beings persons of Vaiśya and Śūdra communities (merchants, peasants, cowherds and labourers), women and outcastes and other beings* dominated by *Rājasika* and *Tāmasa* nature, have attained to my region (*Vaikuṇṭha*) in various yugas, O sinless Uddhava.

Many (daityas and asuras like Vṛtra, the son of Tvaṣṭṛ, Prahlāda, the son of Kayādhū, Vṛṣaparva, Bali, Bāṇa, Maya and Bibhīṣaṇa; subhuman beings like) Sugrīva, Hanumān, Jāmbavān, the bear and the elephant-king (of the well-known legend *Gajendra-mokṣa*); (birds like) Jaṭāyu (who gave his life for rescuing Sītā from Rāvaṇa);[1] Vaiśyas like Tulādhāra[2] and outcasts like the hunter Dharma-vyādha[3]; women like the hunch-backed Trivakrā, Gopīs of Vraja and the wives of Brāhmaṇa-sacrificers (described in the Skandha) and many others have attained to my place.

7. Those (above-mentioned) persons had not studied the Vedas; nor did they serve and sit at the feet of great scholars (for Vedic studies); they did not observe vow or perform austere penance.[4] But they attained to me, thanks to the association with pious saints.[5]

*. To this list EK. adds Guhaka and Jarā Vyādha who pierced Kṛṣṇa with an arrow.

GS. clarifies who was the saint associated with each of the individuals mentioned here: Thus the pairs of the demon and the associating saints were Prahlāda and Nārada; Bali and Prahlāda; Bāṇa and god Mahādeva; Bibhīṣaṇa and Hanumān.

1. *Vide* Vālmiki Rāmāyaṇa (Araṇyakāṇḍa *sargas* 14,50,51, 67, 68).

2. A *vaiśya* of Kāśi. He imparted spiritual knowledge to sage jājali—(*MBH. Śānti*, chs. 261 and 262.)

3. Vyādha from Mithilā. He preached *dharma* to Kauśika, a Brahmin (*MBH. Vana*, chs. 207-216).

4. All these ways do not lead to *Mokṣa* and are inferior to *sat-saṅga* (association with saints).

5. VJ. states that Godhead is attained by them not without means—the means being *satsaṅga*.

8-9. It is only through the force of intensely loving devotion[1] (to me), that Gopīs, cows, trees, beasts and other dullwitted persons, serpents like Kāliya (of Vṛndāvana) became accomplished of their purpose and easily attained to me who am inaccessible to those who endeavour to realize me through Yoga, Sāṅkhya, liberal donations, observance of vows, austerities, performance of sacrifices, expounding of the sacred books, study of the Vedas and turning into a recluse *sannyāsin*).

10. When I was taken away along with Balarāma to Mathurā, by Akrūra, the son of śvaphalka, the Gopīs whose hearts were deeply attached to me through intense devotion, felt excrusiating pangs of separation from me, as they had none else (in view) who could give them spiritual bliss.[2]

11. Those various nights which they passed like half a second (lit. half the winking time of the eye-lids) while I was available for company (in *Rāsa* dance and various other sports) at Vṛndāvana, were, after separation from me, felt by them as long as a *kalpa* (432 million years of mortals).

12. Just as sages lost in meditation are not conscious of (their bodies and the world consisting of) names and forms, or even as rivers after entering into the sea (lose their identity of name and from and become one with the sea), the Gopīs

1. With VR. God should be the object of intense passion—be it love or hatred and it leads to *mokṣa*

(*bhāvo'tra kāma-bhayadveṣādi-rūpā'bhiprāyu-viśeṣa-paraḥ..tasya kaivalyaṁ nāma paratvam utkṛṣṭatvam iti yāvat*).

But VJ refutes it. According to VJ.. Devotion is the highest form of love. The word *Kevalena* excludes hate or other feelings and other courses for attaining to God. *Kevalena viśeṣaṇāt na dveṣa-yuktā bhaktir mukti-sādhanam* —VJ.. Even before realisation by Śāstric knowledge the dullwitted were devotees.

2. EK. in commenting on verses 10-13 loses himself in poetic ecstasy in describing the spiritual love of Gopis and Lord Kṛṣṇa's response to them. In the beautiful description of *Rāsalīlā* and other sports, there is nothing earthy—on a lower sexual plane. Though, the Gopis were ignorant they felt the force of Lord Kṛṣna's supreme nature and the Love divine. Their intense devotion and pure love were beyond the capacity of a man to requite and elevate them to their blessed state. There was nothing sexy about the Gopis. As EK. puts it, their desire for Kṛṣṇa wiped out all sexual desire from them (12.153-157). The whole passage (*EB*. 12.124-214) deserves to be read from the original.

whose hearts fastened with exclusive love and devotion to me, became totally unconscious of this (i. e. their own person, their close relatives like husbands and sons and this world as well as that (which was at a distance i.e. even the next world).

13. Ignorant of my essential supreme nature, the Gopa women were enamoured of me whom they regarded not only their lover but a paramour.[1] Hundreds and thousands of such women in this way attained to the Supreme Brahman by contact with me. (It is through contact with the good that Gopīs came to know me to be the Supreme Person and attained Mokṣa).

14-15. Hence, O Uddhava, (transcending everything) ignore Vedic injunctions and prohibitions, renounce both *Pravṛtti* and *Nivṛtti* types of *karmas*, and give up what is learnt and what is to be learnt. With exclusive devotion to me seek shelter in me only who am the Soul of all embodied beings. Protected by me, you will have no fear from any quarter i.e. you will attain *Mokṣa*)

Uddhava submitted[2]:

16. Even though I have been attentively listening to your speech, O Lord of experts in yoga, the doubt in my mind is not resolved and my mind is puzzled.

1. VJ. explains 'jāra' as one who wears out (erases) *saṁsāra*.

EK. explains that Kṛṣna did not go to any Gopi's house but as soon as a Gopi felt passion for Kṛṣṇa, he immediately satisfied it (mentally?). Just as when a piece of stone touches the *Vairāgara*, the stone is instantly transformed into a diamond, the (mental) contact wtth Kṛṣṇa transformed Gopis into *Bhaktas* and all were absorbed in *Brahman*. Association with the good is so efficacious.

—*EB*. 12. 191-214.

2. Uddhava's doubt is natural. Kṛṣna started with the advice of doing the *Karmas* prescribed by him in the Vedas and *Pañcarātra Āgama*. Now he asks to renounce all *Karmas*. Vedic injunctions and interdictions. The fiist doubt is whether the soul is the agent of an act; and secondly whether prescribed *karmas* should be performed or renounced—ŚR.

*17. This is that perceptible Supreme Lord who infuses life in all and who manifests himself wthin the nerve-centres or plexuses (*cakras*) known as *Mūlādhāra* and others (existing in the internal parts of the human body). With the *prāṇa* impregnated with *nāda* (called *parā* speech), he enters the 'cave' (known as *ādhāra cakra*, located near the anus). He proceeds (ahead) assuming the subtle mental form (known as *paśyanti*, and *Madhyamā* forms of speech in the spiritul plexuses called *Maṇipūra* and *Viśuddhi* located at the navel[1] and at the throat[2] respectively. He reveals Himself in the mouth in the from of short and long notes, accents (such as *udātta*, *anudātta* and *svarita*) and articulate sounds (like the velars, palatals, dentals, etc.). This is the grossest speech-form (called *Vaikhari*) of tlie Vedas and its branches.[3]

**18. Just as fire which exists in the subtle unmanifest form as heat in the atmosphere (the sky), when churned with force and helped by the wind manifests itself as a spark (which

*. EK. was an expert *yogī*. He took this opportunity to explain the five main and five subsidiary varieties of *prāṇa* (the vital air), their places and functions. He further explains the details of the six *cakras*, the 'unbeaten'—everexisting sound, the development of speech from the subtle (*parā*) stage to its gross (*Vaikharī*) stage. He goes out of way and explains the progress of the Yogi from the *Ājñā cakra to the sahasrāra*—the final stage in Yoga. (*EB*. 12.311-352). He adopts reflection theory (*bimba-pratibimbavāda*) and assumption of the body by the Soul is called 'entry into the cave' (293)

1. *tad ūrdhvc nābhi-deśe tu Maṇipūraṁ mahāprabham /*
   maṇivad bhinnaṁ tat padmaṁ Maṇipūraṁ tathocyate//

A Tantra-work quoted in *ŚKD* (*Śabda-Kalpa-druma* vol.III P.576)

2. *ŚKD* Vol.IV p.436. It is the source of all the 16 vowels. Both the *Tantra* work and *Tantra-sāra* are quoted here.

3. SR. quotes *catvāri vāk parimitā padāni* etc. from RV.1. 164.45 (also AV. 9.10.27) which states that the first three forms of speech being hidden in the cave are not known to men. It is the 4th form—*Vaikharī*—whereby they communicate. In explanation of the above *Śruti*, ŚR. quotes a verse from a hymn to the Sun (*Sūrya-Stuti*) from *Sāmba pañcāśikā*. Both of them are quoted by GS. VD and others.

**. VR.: The function of the organ of speech is under my control (*vāgindriya-vyāpārasya..ātmāyattatāṁ cāha*) VJ. Vedic speech is the medium of my manifestation (*viśeṣeṇa Vedādikaṁ mama vyakti-sthānam/*)

is the middle form). When it is oblated by offerings of ghee (and other sacrificial objects) it flares up ablaze (in gross form), similarly, I (who am unmanifest) manifest myself in the form of (Vedic) speech.

19. (Just as the articulate speech is my manifestation) manual activity, locomotion, evacuation of the bowels, urination, functions of the cognitive and conative organs (such as perception of smell, taste, sight, touch and audition), the determination in mind, cognition or discriminative knowledge identification of body and the Soul (the ego), *Sūtra* (or *Pradhāna*), the modifications of *Sattva*, *Rajas* and *Tamas*[1] (the whole of the universe)—all are my manifestation.

*20. This life-giving Principle—*Iśvara* designated as *jīva*-was certainly manifest, eternal and one without a second (in the beginning). He is the shelter of the three *guṇas—sattva, rajas* and *tamas* (or he assumed three *guṇas*). He is the source (creator) of the lotus in the form of the universe. In course of time, due to the development of the powers of speech and other organs (by embracing *Māyā*) he appears as many just as a seed sown in fertile soil sprouts forth in different shapes (like the different-shaped parts of the tree grown out of that seed).

1. VJ. interprets some terms differently. Thus *Saṅkalpa*=the mind, *Vijñāna*=Intellect (*buddhi*), *Abhimāna*=a particular working of the mind, *Sūtra—Vāyu*, modifications like *Sattva-tamas*=the egg of the universe and other things.

*. VR.: This (*jīva*) is certainly atomic, essentially unchangeable, eternal and one by nature. He is dependent on three *guṇas* (*guṇa-traya vaśyaḥ*) and is subjected to birth in the universe which is the product of water. In the course of time, his power is depleted due to the notion of ego, identification of the body with the soul etc. and appears many in the form of a god or a human being, etc., just as seeds sown in soils (of different constituents) appear different according to the components of the soil.

VJ.: Next to me and Lakṣmī, Brahmā who was born out of lotus, was the first *Jīva* or the possessor of three attributes—knowledge, bliss and power. He is subtle, the first-born. He created the principles from Ego (*ahaṁkāra*) to *Pṛthvī* (the earth) and entered into them without diminishing his powers. To the knowers of the Truth, he appears in many forms to control his creation just as rice and other needs grow forth in many sprouts.

21. Just as a piece of cloth exists in the expanse of the threads (of which it is woven), it is in this (*Ātman* or God) in whom the entire universe is woven warp and woof (i. e. God pervades the universe internally and externally. But just as Threads can exist in the absence of cloth—for example before weaving,—God can pre-exist and post-exist the universe, but the universe cannot exist independent of God). This tree of *saṃsāra* is so old that it has no beginning. It has an inherent tendency to *karmas* (actions). It puts forth flowers and fruits in the form of enjoyment and liberation from *saṃsāra*. (Understanding this nature of *saṃsāra*, one should give up *karmas* or activities with attachment).

*22. This tree (of *saṁsāra*) has two seeds—merit (*puṇya*) and sin (*pāpa*), hundred (s) of roots (viz. innumerable cravings). The three *guṇas* (*sattva*, *rajas* and *tamas*) are its three stalks. The five elemens (*mahābhūtas*) are its main branches, which exude five kinds of juice (sap, viz. sound, taste, touch and such other five objects of enjoyment of the five cognitive senses). It has eleven subsidiary branches in the form of five cognitive and five conative sense-organs and the internal organ (viz., the mind). Two fine-winged birds (viz. the *tri-doṣas* or humours of the body such as wind, bile and phlegm). It bears two fruits, viz. pleasure and pain. It extends right upto the solar region (The *Yogis* who make their way through the sphere of the Sun transcend *saṁsāra*.

23. (Persons attached to *saṁsāra* are the avaracious) vultures which frequent the villages and being greedy eat but one fruit (viz. misery—Even the merit leading to the heaven results in misery and hence is of the nature of misery. The other birds (recluses who have renounced *saṁsāra* are full of discrimination and stay away in forests. They are the swans—(*Haṁsas*-a higher order among recluses) who eat of the other fruit (of eternal bliss. He who realizes through the service and grace of

*. VJ. attributes different significance to different numbers in this verse: Thus the two seeds of the universe are Brahmā and Sarasvati. Rudra Indra and Candra, the presiding deities over the Ego, Intellect and the Mind are the three stalks. The birds are two classes of people—the followers of *Pravṛtti* and *Nivṛtti*, the three barks are the three *guṇas*. The two fruits are the *karmas* leading to *saṁsāra* and those leading to *Mokṣa* (Liberation).

spiritual preceptors that it is the One Supreme Soul who appears in multifarious forms through his Māyā power (out of his desire to be many), has really understood the (essence of the) Vedas.

24. In this way by propitiating and serving the spiritua preceptor and through exclusive devotion unto me, and with the keen-edged axe of spiritual knowledge, cut asunder the subtle body environing the *jiva* (which causes rebirth). Remaining perfectly vigilant, a (spiritually) wise person should attain to *Ātman*. It is after this (attainment to *Ātman*) that you should abandon even the weapon called Vidyā (with which you cut off the subtle body of the *jiva*.

CHAPTER THIRTEEN

The Spiritual Knowledge Imparted by the Divine Swan

The Lord said :

1. *Sattva*, *Rajas* and *Tamas* are the attributes of the Intellect (*Buddhi* called here as *Prakṛti*) and not of the Self. Therefore by (re-inforcing the attribute) *Sattva*, one should overcome (the tendencies of) the other two (viz. *Rajas* and *Tamas*) and then by developing *Sattva* (in the form of perfect tranquility) one should subdue *Sattva* (characterised by virtues like truthfulness, etc.)

2. When *Sattva* becomes dominant, it develops in Man *dharma* which is characterised by devotion to me. *Sattva* develops by use of *Sāttvika* things and then leads to *dharma* which is of the nature of Devotion to God.

3. Righteousness characterised by devotion to me is the best form of virtue. It enhances the potency of *Sattva* which eliminates *Rajas* and *Tamas*. When these two are weeded out, unrighteousness which has its roots in these two is automatically exterminated.

4*. Scriptures, water, progeny, sacred places, time, acts, birth, meditation, mantras and purificatory rites—these ten factors are the determinants in promoting a *guṇa*.

5. (Out of these) whatever is approved of as *Sāttvika* by persons expert in *Śāstras* and of mature judgement is (reliably) *Sāttvika*; (the acts, etc.) that they censure is *Tāmasa* and that about which they are indifferent is *Rājasa*.

6. For the purpose of development of *Sattva guṇa*, one should use *Sāttvika* things.[1] *Sattva guṇa* leads to righteousness from which spiritual wisdom arises and it (goes on developing till it) results in the attainment of Self realization which eliminates ignorance and *guṇas* whereby the gross and subtle bodies come into being.[2]

7. Just as forest-conflagration caused by the friction of bamboos gets extinguished after completely burning down the bamboo forest, in the same manner this body which is the pro-

* BP. enumerates these on the basis of ŚR's explanation of the 6th verse but has given it a sectarian Vaiṣṇavite turn to the list as follows:

(1) Scriptures e.g. Vedas and Āgamas like Pāñcarâtra, (2) Sacred waters like those of holy rivers like the Gaṅgā, (3) *Prajā*—saintly people (4) Lonely place (proper for meditation), (5) Time—like *Brāhma Muhūrta* (roughly 4 a.m. to 6 a.m.); (6) acts done without any attachment or expectation in return; (7) birth-life after the thread ceremony or the initiation for a sacrifice (8) Meditation on Viṣṇu; (9) Mantra (sacred formula about Viṣṇu such as *Om namo bhagavate Vāsudevāya*); (10) rites—*Vaiṣṇavite ones* such as branding god's names on one's person, wearing Vaiṣṇavite mark of sandal, etc. on the forehead.

1. ŚR. enumerates them as follows: (1) Scriptures leading to renunciation of *Saṁsāra*, and not heretic texts or those of the path of *Pravrtti* (*Karma-mārga*); (2) Sacred waters and not scented water or wine; (3) Recluses or saints who have renounced their household and *saṁsāra*; (4) Brāhma-*muhūrta* for meditation ; (5) Daily religious duties not acts with a desire (for heaven) or black magic; (6) Birth i.e. initiation into the Vaiṣṇava or Śaiva path but not those of Śāktas, (7) meditation of god Viṣṇu; (8) *Mantra* like *OM* (9) Purificatory rites pertaining to one's mind.

2. To the argument that knowledge arises by listening to the 'great sentence' (*that art thou*) and hence the development of *Sattva* or *Dharma* are superfluous; ŚR. explains that spiritual Knowledge increases to that

duct of the unequal forces of *guṇas* ceases to be by the mutual friction and destruction of the *guṇas*.

Uddhava said :

8. How is it that people indulge into enjoyment of sense-objects like a dog or a mule or a goat, even though most of the mortals generally know that enjoyment of such objects is the source of calamities.

The Lord replied :

9. The perverted notion[1] of I-ness (identifying the body with the soul) springs up in the heart of a deluded person with such a force that the terrible *rajas* takes (complete) possession of the mind though (originally) it (the mind) is born of *Sattva.*

10. In the mind of a person bedevilled by the *Rajas*, arises first the notion of enjoyability of an object and then the special enjoyable features (and thoughts about the ways and means of attaining them) are thoroughly rooted in it. Ultimately owing to constant thinking on the excellent aspects of the objects, an irresistible passion for them is engendered in the mind of men of such perverted notion.

11. Being completely diluted (and swept off) by the vehemence of the *Rajas*, he loses his control over his senses and organs and being at the mercy of his carnal desires, rushes into acts even though he clearly foresees their painful consequences.

12. Although a man of knowledge and wisdom may get his intellect distracted and overpowered by *Rajas* and *Tamas*, he should assiduously and with alertness control his mind and realizing the evil consequences (of the enjoyment of such objects) should not be attached to them.

13. Having achieved steadiness or bodily posture and control over the breath, one should, at the proper fixed time, gradually concentrate his mind on Me with vigilance and without feeling despondent (in case of distractions).

much extent to which one realises the one-ness of *Jiva* and God and ignorance causing the bondage of the subtle and gross body recedes.

1. That one is an independent agent of an action—VJ.

14. The means whereby the mind can be withdrawn from all other objects and can be easily and properly concentrated in me has been proclaimed by me through my disciples like Sanaka and others.

Uddhava submitted :

15. I wish to know the form you assumed when you imparted the knowledge of this *Yoga* to Sanaka and others (as they were earliest in creation and as such much anterior to you who are born at the fag end of Dvāpara.

The Lord replied :

16. Sanaka and others, the mind-born sons of god Brahmā asked their father about the subtle and the ultimate stage of yoga[1] (or the knowledge or realization of the Lord).

Sanaka and others submitted

17. O Lord ! The mind naturally gets attached (and enters) the objects of enjoyment, while the objects (so enjoyed) enter into the mind (by implanting themselves as latencies). How can a person wishing to transcend them both in order to get himself liberated from *Saṁsāra* divorce them mutually ?

The Lord said :

18. At this submission of the problem, the great self-created god Brahmā, the Creator of all beings, contemplated deeply over it, but as his mind was engrossed in the activity of creation, he could not pin-point the root of the question.

19. With the desire of knowing the solution of the problem (lit. going to the other end of the question) god Brahmadeva concentrated his mind on me Assuming the form of a swan[2] I presented myself near him.

1. About the subtle process of Yoga and the nature of the Soul (or the Lord)—EK.

2. Just as a swan has the capability to separate milk from water (if a mixture of the two is presented to it), the Lord went there to show them the process of separating the object of senses from the mind—ŚR.

20. Seeing me, they approached me and bowed my feet, with god Brahmā as their leader, they enquired of me (through Brahmā) 'Who are You ?'

21. When I was thus accosted by the sages who were eager to know the truth, please listen attentively from me, O Uddhava, what I explained to them.

22*. If there be non-difference or non-multiplicity in the reality (i. e. the real entity) of the Soul (and if you are putting the question with reference to the Soul), how can such a question arise, O Brāhmaṇas, and on what basis can I reply (as due to one-ness of Soul, I cease to be a distinct entity).

23 ** (If your question is relating to this physical body of mine it is equally meaningless). When, in reality (from the point of the constituents of the physical bodies of all beings) all beings are the same substance inasmuch as they are constituted of the same five gross elements. Hence the question "Who are you" is merely a verbal expression signifying nothing.[1]

24. Please grasp this firmly that whatever is perceived by mind, expressed by speech or apprehended by sight or by any other sense is Me and nothing else but Myself

25.*** The mind enters (gets enmeshed) in the objects of senses and the objects (permanently) imprint (their latencies)

*(i) The question "Who are you" is untenable as both sentient and non-sentient entities and the Paramātman are one. For I am the Inner-Controller of you all—The questioners.

evam praṣṭṛ-ṇāṁ yuṣmākam apyaham antarāmte'tyuktam bhavati)

—VR.

(ii) If in your view, the reality about Paramātman be one (not-many) how can the question "Who are you" be tenable ? If you presume manyness of the reality, the use of the singular number to many is untenable.

(*anekasmin bahutva-saṁkhyā-viśiṣṭe vastuni ekatvasaṅkhyā-viśiṣṭatvena vaktum anupapannatvāt*)

—VJ.

** All the five categories of beings viz., gods, human beings, manes (*pitṛs*), Gandharvas and Asuras are inferior to Hiraṇyagarbha and are not fit to be worshipped and as such are equals. Owing to this uniqueness of mine whom god Brahmā and others worship, this question is superfluous

—VJ.

1. *vācārambhaṇaṁ vikāro nāmadheyam—Chāndogya Up.* 6.1-4

*** Both *guṇas* (objects of senses) and the mind get burnt by the fire of knowledge—VJ.

on the mind and both the objects and the mind constitute the body of the *jiva* whose soul is I myself, O my (grand) sons.[1]

26.* Realizing my one-ness with him, the *jiva* should renounce (and free himself from the bonds of) both the mind which gets involved into sense-objects by constantly indulging into them and the sense-objects born of the mind which leave their imprints on it. (in the form of reminiscences).

27. Wakefulness, the dream-state and deep sleep are the three states of the mind caused by the (dominance of) three *guṇas*,[2] the *jiva*, being the witness of these states, is conclusively determined to be distinct from them.

28.** As this bondage is superimposed on the *Ātman* by *Buddhi* (mind or intellect) and is thus the cause of *saṁsāra* (involvement in the cycle of births and deaths) and as this (wrongly) attributes the functions of *guṇas* to *Ātman*, one should firmly establish oneself in me who, as the fourth state, transcend those three states (and thus give up this bondage). And hereby the mind and the sense objects get (automatically) divorced.

29. Comprehending thoroughly that bondage is caused to the Soul due to Ahaṁkāra (false identification of the body with the Soul) and that it compromises the original blissful nature of the Soul, and is thus the cause of misery, he should abhor it. He should (then) establish himself (through meditation) in the fourth state, viz. Lord Vâsudeva and give up all thoughts about sense objects (and be free from the fear of *saṁsāra*.

30. So long as the notion regarding the reality of diver-

1. The combination of the objects of senses and the mind which constitutes the body is an adjunct or the limiting condition superimposed on *jīva* which is essentially *Brahman*—ŚR.

*. It is by contemplation of my essential nature that both are divorced from each other. *madrūpe cintyamāne sati..cittaṁ guṇāṁstyajati guṇāś cittaṁ tyajanti*—VR.

2. VR quotes an authority which attributes wakefulness to *sattva*, the dream-state to *rajas* and deep sleep to *tamas*.

** (The gist only) *Paramātman* is not affected by the three states (viz. wakefulness, dream and deep sleep). When the *jīva* who is a part of *Paramātman's* body becomes firmly established in him, he transcends these three states and works out the divorce between the objects (*guṇas*) and the mind—VR.

sity[1] (in the world) is not completely removed by means of various reasonings, the man is (as good as) asleep (i. e. ignorant)[2] though he be awake i. e. deligent in performing *karmas*, like unto a dreamer thinking himself awake while he is actually in a dream.

31. All objects other than the self (e. g. the physical body) being unreal, the differences created by them (for example difference in *varṇas*, castes and *Āśramas*—stages in human life), the goals promised (e. g. godhood in the heaven) and their causes (viz. acts prescribed in the *Vedas* for attaining these goals) are all unreal and non-existent like scenes in a dream.

32.* He who, while in the waking state, experiences through all his cognitive and conative sense-organs the external objects which are transient and changing every moment, who, while in the dream state, enjoys mentally objects similar (to those perceived in wakeful condition) and who, in deep sleep, withdraws them all, is one and the same, the controller of all sense-organs and the witness of the three states (of wakefulness, dream and deep slumber), as he (being the common factor in these states), remembers them all.

33. Having reasoned thus logically and arrived at the definite conclusion that these three stages of the mind (describ-

1. *nānārthadhīḥ*—(i) VR: Failure to understand the difference between the body and the soul or intelligent being leading to the misconception of difference as god, man, etc.

(ii) VJ.: The mistaken notion that the *jīva* is not different from Hari and Hari has become many and the *jīva* is an independent agent. He quotes as his authority (without naming).

bhinnasya tveka-bhāvena tathaikasya ca bhedataḥ /
Jñānaṁ nānārtha-dhīḥ proktā //

2. *ajña*—One who cannot see the reality correctly as it is (*asamyag-darśī*)

* VJ : Lord Hari, present in the right eye, and known as *Viśva*, shows to *jīva* (who is ever dependent on him) various momentary things in the wakeful state. Viṣṇu is present in the throat and is the controller of senses and is called *Taijasa*. He shows in the dream state all objects similar to those in wakeful condition and their imprints are in the heart. In the state of deep sleep, he is present in the heart and is called *Prājña*. He withdraws all senses, gives the bliss of sleep to the *jīva*. As noted by *Smṛtis* as well as *Śrutis*, Hari, the Supreme Lord, is the Ruler of senses and the witness of the three stages of wakefulness, dream and deep slumber. Hence to regard *Paramātman* and *jīva* as identical is a mistake.

ed above) are caused by the (three) *gunas* (of Māyā) and are superimposed on me (as *jiva*) by my own deluding potency, and having cut asunder the Ego (*Ahaṁkāra*), the root and receptacle of all doubts (about the identity of *Paramātman* and the *jiva*) the plurality of *jivas*, etc.) with the sharp sword of knowledge whetted by inference (arrived at by logical concomitance and discontinuation), by precepts of the saints (as well by śruti texts (*Brahma Sūtras* and *Upaniṣads*), a person should contemplate me as abiding in his heart.

34.* One should realize that this (phenomenal world) is simply an illusion, only a play or work of the mind, which is just apparent and evanescent, extremely unsteady like the illusion of a circle described by a revolving fire-brand. He should see through it that consciousness, though one, appears as many and that threefold difference in states brought about by the projection of the three *guṇas* is nothing but Māyā (illusion).

35. Having withdrawn his eye (thoughts) from that (visible world, his body, etc.), he should rid himself of all thirsts (the *eṣaṇās*—desire for money, reputations, etc.) and remain inactive and silent. Thus becoming desireless, he should remain absorbed in the bliss of self-realisation, If, in spite of this, the body, etc. is perceived (when not in meditation) for sheer physical needs such as due to hunger, thirst, calls of nature), it, having been once discarded as unreal (and something other than the *Ātman*), will not (be powerful enough to) create any misapprehension or illusion (and disturb one's meditation), although the memory or the impressions of the body or of the phenomenal world may remain till the death of one's body.

36. A person who has attained perfection in spiritual wisdom (and is absorbed in the bliss of the Soul) is not conscious whether his transient body is in the sitting posture or standing, even though by means of that very body he has realiz-

*. VJ. (Only the difference in interpretation noted) One should realize that *Paramātman* becomes many under different conditions is a wrong notion. To regard *Vijñāna* or blissful Brahman as different in different forms is a mis-apprehension. It is the wrong notion projected by the three *guṇas*, sins and other conditions.

(*Sattvādibhis tribhir guṇais tat-sargais tat-kāryaiḥ pāpādibhiḥ kṛtaḥ paryāptavikalpo mithyājñānam iti śeṣaḥ*)

ed the essential nature of his *Ātman*. He is unaware if his body comes or goes to any place according to his *Karma* or the will of the Lord, just as a man dead drunk with wine is not conscious whether his garment is on his person or has fallen off.

37. So long as the fund of merits and demerits (*Karmas*) which has brought the body into being, is not exhausted, this body (along with its vital principle and sense-organs) definitely continues to survive, as it is under the control of the Providence. But a person who has mastered all the stages of Yoga till the final stage called *Samādhi* (Perfect concentration and absorption in the *Ātman*) and has realized Reality, does not resort to the dreamlike unreal world (his body, relation, property, etc) any more than an awakened person to the objects in the dream.

38. What has been expounded by me now to you, O, Brāhmaṇas, is the secret essence of the paths of Sāṅkhya and Yoga. Please know me to be Yajña, Lord Viṣṇu himself who has come here with the object of teaching (and explaining) to you (the secret of) the righteous path.

39. I am the ultimate goal of the paths of Sāṅkhya and Yoga, of virtue (both in its theoretical and practical aspects), of prowess, of prosperity, of glory and of selfcontrol, O the best of Brāhmaṇas.

40. All excellent attributes like impartiality, non-attachment which are not caused by the qualities like *sattva*, *rajas* and *tamas*, find an asylum in me who am devoid of ordinary qualities and above wants, the friend (of all beings), nay the very Soul of them all.

41. In this way, sages like Sanaka and others got their doubts explained by me. Having worshipped me with intense devotion, they extolled me in hymns and praise.

42. Duly worshipped by them and celebrated in hymns by the great sages, I returned to my own region while Brahmā and other sages were just witnessing.

CHAPTER FOURTEEN

The Path of Devotion and the Method of Meditation

Uddhava said :

1. Expert expositors of Vedas state that there are many courses leading to the final emancipation of the Soul. Are they important in their own way depending on the adopter or is one of them prominent (in preference to the rest), O Kṛṣṇa ?

2. The path of Devotion which is self-dependent (or disinterested) has been taught by you, O Lord. By following it, all attachment is warded off and the mind establishes itself in you.

The Lord replied :

3. In due course of time, this word of Mine which came to be designated as the *Veda* became extinct at the time of Deluge. At the beginning of Creation (of the universe), I communicated it to god Brahmā. It consisted of the *dharma* (the righteous duty) of devoting one's mind to me exclusively.

4. The Lore was taught by Brahmā to his eldest son (Svāyambhuva) Manu. From him (Manu) the seven Brāhmaṇa sages, Bhṛgu and others, learnt it.

5-6. From those fathers (of creation) their progeny, gods, Dānavas (demons), Guhyakas (Yakṣas) human beings, Siddhas Gandharvas, Cāraṇas, Kindevas (secondary deities), Kinnaras Nāgas (serpents), Rākṣasas (Ogres), Kiṁpuruṣas (sub-human species with man-like appearance) and others learnt it. But being born with the dominance of different proportion of) attributes like *Sattva*, *Rajas* and *Tamas* they were of varied natural proclivities.

7. The natural tendencies which distinguish the different species from one another, differentiate their understanding as well. It is according to the nature of these that different and varied verbal expression (and interpretation of the *Vedas*) severally flow out.

8. It is in this manner that due to a variety in their natures, there is a diversity of understanding owing to hereditary and traditional interpretations (even though they them-

selves have not studied the Vedas) while others accept anti-Vedic heretic views.

9. Men whose minds are deluded by my *Māyā* enunciate various means of achieving the highest good according to their past acts (*Karmas*) and tastes.

10. Some (i. e. *Mimāṃsakas*) hold that performance of (sacrifices and other) acts prescribed in the Vedas leads to the *summum bonum*; others (viz. poets and writers on rhetorics) regard (good) renown as the highest blessing. Sages like Vātsyāyana regard sexual enjoyment as the highest blessing; Yogīs advocate truthfulness, self-control and quiescence (as leading to the highest goal). Realists (like politicians) say that affluence, executive power as the highest purpose in life; some regard performance of sacrifices, worship of deities, austerities, gifts, self-denial (like the vows *yama* and *niyama*) as the highest goal in life while materialists advocate liberality and enjoyment as the highest goal.

11. All these (above-mentioned) regions are the culminations of their acts and as such they have a beginning and an end (i. e. are temporary). They give rise to grief, end up in ignorance, afford trivial pleasures and are full of grief and anxiety (even while they are being enjoyed).

12. O gentle Uddhava! How can the (incomparable) happiness be enjoyed by people who have given themselves to sensual pleasure—the happiness which is shared with me by persons who have given up attachment to all things without expecting anything in return, and have dedicated their mind to me.

13. All quarters are blissful unto him who owns nothing in this world, is self-controlled, serene in mind, regards all as equals and finds perfect delight in me.

14. He who has dedicated his heart to me does not hanker after the highest post (of god Brahmā) or the position of the rulership over gods or sovereignty over men or lordship over the subterranean regions or the mystic power of yoga or the Final Emancipation (*Mokṣa*) from which there is no return to *Saṃsāra*. He wishes to have nothing else but me.

15. Neither god Brahmā (who is born from me) nor Śaṅkara nor Saṅkarṣaṇa (my brother Balarāma) nor my

Consort, goddess Śrī, nay not even my Soul is so dear to me as (a devotee like) you.

16. I always follow the foot-steps of a sage who expects nothing (in return for his penance or service), is tranquil, free from the feeling of enmity, looking all with an equal eye (regarding all impartially as equals), so that I can get myself[1] purified

17. Others cannot comprehend (much less realize), the immeasurable extent of the pure blissful state of mine which is unsullied by desires but which is enjoyed by the ego-less exalted souls who are perfect 'have-nots' (possessing nothing), and whose hearts are not attached to anything but are exclusively devoted to me; whose minds are tranquil, full of kindness to all beings, and whose hearts are untouched by desires.

18. My devotee, who (in the primary stage), may not have control over his senses, will be disturbed by (the attraction of) the objects of senses, but is not generally overpowered by them due to his intense growing devotion.

19. Just as fire which is ablaze with flames reduces fuel to ashes, similarly devotion concentrated on me, burns down all the sins, O Uddhava.

20. Neither the path of Yoga nor that of Sāṅkhya or Dharma (righteous duties prescribed by Veda) or the study of the Vedas or performance of austerities or renunciation lead a person attain to me as does the intensive and well-advanced devotion.

21. I, the very beloved soul of saints, am realized through unswerving devotion and faith. Exclusive devotion established in me purifies even outcastes like the *cāṇḍālas* from their lowly birth.

22. Neither Dharma (righteousness even though) coupled with truthfulness and mercy nor knowledge reinforced by austerities can thoroughly purify of sins a person who is devoid of devotion.

23. How can the heart be cleansed of impurities without the development of Devotion ? And can intense devotion be

1. ŚR.: So that I can purify all the worlds which abide in me.

indicated if the hairs do not stand (out of devotional love), and the heart melted with intense emotion (for god) and the tears of joy trickled down (the cheeks).

24. He is really overwhelmed with intense devotion whose voice is choked with emotion and oral expression is faltering, whose heart melts (through his love for the Lord), who laments frequently (at his separation from the Lord) and laughs at time (with the sweet memory of the Lord's mercy). Throwing away all bashfulness (or unmindful of social etiquettes), he sings loudly and dances—such a person endowed with my devotion purifies the world.

25. Just as gold, when heated in fire, sheds off its dross and attains its pure state, so also the Soul rids himself of his impurities (and imprints of previous *karmas*) in heart through (intense) devotion to me and immediately gets absorbed in me. (lit. resorts to me).

26. The more the heart (of a person) gets purified by constantly) listening to and glorifying my sanctifying storties (and repeating my name), the more it is able to visualize the subtle thing (viz. *Paramātman*), just as the eye can perceive minute objects (or underground treasures) when medicinal (or mystically charged) collyrium is applied to it

27. (Just as) the mind of a person constantly brooding over objects of senses gets attached to them, the mind of a person who is constantly meditating on me becomes absorbed in me.

28. Therefore giving up all thoughts of unreal worthless worldly objects as imaginary things or cravings in a dream you should purify your mind with exclusive devotion unto me and firmly concentrate it on me.

29. Avoiding from a distance association with women and those associated with women[1] (and those who cherish the misleading notion of one's identity with the Lord), a person should subdue his mind and sit in a comfortable secure solitary place and contemplate on me shedding off all sluggishness.

30. No such trouble or bondage would take place in association with others as a person would suffer in the company of women or those who are addicted to women.

1. and works like Vātsyāyana's *Kāma-sūtra* (ŚR)

Uddhava submitted:

31. May you be pleased, O Lord of Lotus-eyes to enlighten me on the methodology of meditation—in what manner, in what form and as what, a person desirous of Liberation should contemplate you.

The Lord explained:

32-33. Seated on a level seat (which is neither too high nor too low and is covered with a soft blanket (keeping) one's body erect, in a comfortable bodily posture (not necessarily a particular yogic posture like Padmāsana), placing the palms (open) on the laps and fixing one's gaze on the tip of the nose (for mental concentration), one should cleanse the path of vital breath (the respiratory system) by the process of *Prāṇāyāma*—slow inhalation (with the left nostril) called *Pūraka*, retention of breath known as *Kumbhaka* and slow exhalation of *Recaka* (with the right nostril) and in the reverse order, one should slowly practice it (*prāṇāyāma*) retaining all the while control over the senses (technically known as *pratyāhāra*).

34. One should propel with one's breath the sacred sound Oṁ which, like a fine thread of lotus, is uninterruptedly jingling like a bell in the heart and then invest it with a nasal sound.[1]

35. In this way, he should invest his breath with *Praṇava* (Oṁ) and practise the breath-control ten times, at three times (morning, noon and the evening). Thus, he will attain control over his breath within a month.

36. He should contemplate that the heart that lies in the interior of his body like a lotus-bud drooping down with its stalk upwards (like the flower of a plantain tree) has blossomed with its eight petals and pericarp turned upwards and opened.

37. He should conceive that the son, the moon and the fire are placed one over the other in the pericarp (of that lotus). He should contemplate in that fire, my form so auspicious to meditate upon.

38. He should visualize my form as symmetrical, graciously gentle, with a charming countenance and four long beautiful arms, extremely graceful with a shapely neck, beautiful cheeks and bright smiles.

39. (He should contemplate my form as having) dazzling alligator-shaped ear-rings beautifying my symmetrical ears, wearing garments of cloth of gold, in complexion dark-blue like clouds, and bearing on (the right and left side of my bosom the Śrī-vatsa mark and the abode of the goddess Śrī.

40. (He should conceive my form as) embellished with a conch (*Pāñcajanya*), a discus (*Sudarśana*) a mace (*Kaumodakī*) a lotus and a garland of forest-flowers (*Vanamālā*), with feet embellished with shining anklets and surrounded with halo of effulgent Kaustubha gem.

41. (He should meditate on my form as) adorned with a resplendent crown, bracelets, a girdle and armlets, beautiful in every part of the body, fascinating to the heart and with beautiful countenance and eye shedding grace (on the devotees) and very comely and delicate. One should concentrate one's mind on all the parts of my form.

42. Having withdrawn one's senses from their objects, a wise person should, with the help of his intellect, the controller of the chariot in the form of one's body, direct it, concentrating on me completely.

43. After withdrawing the mind so spread over the whole of my personality, one should (try to) concentrate on one limb only. He should now no more think of other limbs but should contemplate on my countenance beaming with smiles.

44. Withdrawing his mind which is thus fixed up there

(on my face), he should (now) concentrate it on the sky (i.e. my form which is the ultimate cause of all). (Lastly) diverting his mind from that, he should establish himself in me, the Absolute Brahman, and should not think of anything else (merging all the distinction between the subject, object and the process of thinking).

45. When one has thus established his mind (and intellect in me, he visualises me in his own self and his self in me the Universal Soul, just as (an individual) light is merged with the elemental light.

46. The mind of a *yogi* who concentrates his mind in this extremely intensive course of meditation, will, in no time, attain to the state of *nirvāṇa* (perfect serenity and bliss) and the misapprehension regarding substance, knowledge and action (or the triad of the Seer, Seeing and the Seen or the three types of miseries resulting from Fate, beings or forces of nature) completely disappears.

CHAPTER FIFTEEN

The Super-normal Powers Attained by Yoga

The glorious Lord continued:

1. Super-normal powers (*Siddhis*) attend upon a *yogin* who has subdued his senses, is devoted to me, has attained breath-control and has concentrated his mind on me.

Uddhava said:

2. By what (type of) concentration and by what methodology, what kind of super-normal power can be mastered? How many such mystic powers are there, O Acyuta? You are the bestower of such powers to *Yogins* (and You alone know it).

The Lord explained:

3. Eighteen kinds of super-normal powers and (the same number of corresponding modes of) concentrations (for

attaining these *Siddhis*) have been proclaimed by those who are thoroughly proficient in Yoga. Out of them, eight are found in their perfection in me[1] (and are found to a lesser extent in those who have attained similarity of form to me) while the remaining ten are acquired by the increasing dominance of *sattva-guṇa.*

4. Atomization, levitation and magnification are the three super-normal powers pertaining to the physical body of the *Yogin.* The power called *prāpti* means the ability to act through the senses of others by establishing contacts with deities presiding over those senses (and thus a Yogi can control all beings); *Prākāmya* is the power to enjoy all things (in the heaven) described in the *śāstras* and those hidden under the earth as well as objects in the visible world. *Iśitā* 'Ruling capacity' is the ability to use Māyā (and other lower powers) for attaining one's desire.

5. *Vaśitā* (self-control) is non-attachment to objects of sensuous enjoyment[2] and the eighth super normal power is the ability to enjoy fully whatever pleasure one wishes (and hence it is called *Kāmāvasāyitā*). O gentle Uddhava, these eight powers are considered to be inherent in me[3] (to the highest degree).

6. Immunity from changes of this body (such as hunger, thirst, grief, delusion, old age and death), ability to see and hear from any distance, power of reaching bodily to one's desired destination with the speed of the mind, ability to assume any form (at will), capacity to enter the body of any other person (leaving one's own body in a secure place).

1. VR.: They are useful in attaining to me while the other ten are conducive to the enjoyment of objects in this world and lead to *saṁsāra* again.

EK.: They are attainable in their perfection only to those who have established themselves in me but they, being absorbed in me and unaware even of their body, are indifferent to them. The remaining ten manifest and present themselves to a person full of pure *sattva.* —*EB.* 15. 38-41.

2. Whereby one attains my characteristics—EK.

3. It is only one of these super-normal powers, that the aspirant after me can hope to get after utmost efforts—EK.

7. (Ability) to cast off one's body at will, (capacity) to see (and participate) in the sports of gods with celestial nymphs, the accomplishment of one's desired objects and ability to exercise authority without any obstruction or insubordinate.

(These ten are the minor mystical powers).

8. Ability to know the past, present and the future, mastery over and capacity to remain unaffected by the pairs of opposites (like heat and cold, pleasure and pain, etc.), capacity to read the minds of others, the power to neutralise the effects of the fire, the water, the poison and such other things and to suffer no defeat (in any undertaking).

9. These super-normal powers which are accomplished through specific Yogic concentrations have been specially mentioned by me. Now learn from me what type of mystic power is attained by which type of concentration and its procedure.

10. He who concentrates his mind (which also is subtle like an atom) on me as abiding in the subtle form of elements (*tanmātrās*) and adores me as a subtle element attains the power of atomizing his body.

11. Focusing his mind on me and contemplating me, the all-pervading Supreme Soul as ensouling the principle called *Mahat* and extending the mind to that dimension, attains the super-normal power of 'magnification' and concentrating the mind on me as abiding in any of the *bhūtas* (gross elements) he possesses the all-pervasiveness of that particular element.

12*. Having (concentratedly) devoted his mind on me as abiding in the atoms of the gross elements, (and meditating upon me as the subtlest of subtle division of Time) the *Yogin* attains the power of subtleness.

13. Having thoroughly concentrated his mind on me wholly as abiding in the Sāttvika type of Ego (*Ahaṁkāra*) and regarding me as the indwelling Soul of all the sense-organs, the *yogin* attains the mystic power called *Prāpti* (enabling him to function through the senses of others).

* VJ. Attaching his heart on me as the pervader of the most subtle division of time and the subtle-most atoms of the elements the *Yogin* attains the power of subtleness.

14. He who establishes his mind on me as abiding in the Sūtra (in its all-contacting aspect)[1] attains the mystic power of the highest order called *Prākāśya*[2] possessed by me as ensouling me in the *Mahat tattva* which is born of the *Avyakta*.

15. He who concentrates his mind on me as Viṣṇu (the pervader of universe), the Controller of the Māyā consisting of three *guṇas* and the Indweller of Time attains the mystic power of impelling all bodies and the individual souls.

16. The Yogin who focuses his mind on me as Nārāyaṇa, the Fourth Principle,[3] one specifically designated by the term 'Bhagavān'[4] attains the same characteristics as mine and becomes the master of power called *Vaśitā* (absolute non-attachment to everything though he controls them all).

17. The Yogī who concentrates his pure mind on me as the attributeless Brahman, attains Supreme Spiritual joy

1. VR. explains that although the *Mahat* is mentioned in the previous verse (No. 11) there the emphasis is on its physical aspects while here the *Sūtra* aspect of the *Mahat* connecting it with all things, is implied. VJ. interprets that the *Sūtra* is the chief vital breath (*mukhya prāṇa*) which pervades the *Mahat*.

2. According to VJ. *Prākāśya* is the supreme capacity to know the Vedas and everything else (*sarva-vedādi-jñāna-śraiṣṭhyāpādakam prākāśyam*) and it is obtained through the favour of Prāṇa, Bhāratī and Mahāviṣṇu:

Sarve guṇās tu Prāṇasya Paramātma-prasādataḥ/
prāṇa-Viṣṇoḥ prasādena bhāratyāḥ samprakīrtitāḥ//

EK. states that with this Supernormal power (when gifted by the Lord) the yogi is capable of creating crores of Brahmāṇḍas (*EB.* 15.85-86) But ŚR specifically asserts that the yogi never gets the power of creating the universe:

na tu viśva-sṛṣṭyādi-kartṛtva-Lakṣaṇam/

1. There have been different opinions about the previous three stages transcended before attaining the fourth: The following are the 1st three stages:

ŚR.: (1) *Virāṭ* (2) *Hiraṇyagarbha* and (3) *Kāraṇa*
EK.: (1) Jiva (2) Śiva and (3) Prakṛti
(2) Wakefulness (*jāgratī*), dream state (*svapna*) and deep sleep (*Suṣupti*)

2. ŚR quotes the famous verse which enumerates the six excellences of the Lord, viz. absolute mastery over the universe, perfect righteousness, highest glory, affluence, perfect knowledge and complete dispassion.

aiśvaryasya samagrasya, dharmasya, yaśasaḥ śriyaḥ/
jñāna-vairāgyayoścaiva ṣaṇṇāṁ bhaga itīraṇā//

and bliss when all desires cease altogether (Hence it is called *Kāmāvasāyitā*).

18. He who fixes his mind on me, the Lord of Śveta-dvīpa, who am absolutely pure (uninfluenced by *Rajas*, and *Tamas*), and the very Dharma incarnate, attains whiteness (i.e. absolute purity untainted by *guṇas*), and becomes free from the six waves or changes (viz. hunger and thirst, old age and death, delusion and grief which affect all beings).

19. This swan (i.e. the individual soul) who mentally meditates on the (ever-abiding "unstruck" spiritual) sound in me who am the Soul of the sky (and the cosmic vital breath as well), attains the supernormal power of hearing (from any distance), the sounds of all beings (as all words or utterances repose in the sky.)

20. With his eye-sight united with the Sun and the Sun with eye and meditating on me in the solar-ocular union becomes endowed with a subtle vision and can view everything in the universe (This is the *dūra-darśana siddhi*).

21*. When the mind and the body along with the vital breath are properly established in me,[1] (one attains the miraculous power called *mano-java* and) due to the efficacy of this method of meditation. The body is transported (with the speed of the mind) wherever the mind goes (This is the "dūra-gamana-siddhi"—potency to go anywhere at will).

22. When a Yogī utilises his mind as the material cause and desires to assume whatever form he likes, he can transform himself that way at his sweet will, as he depends on the power of contemplating on me (who am of inconceivable potency and of innumerable forms).

23. If a person accomplished in the power of entering another person's body has perfectly controlled his vital airs and senses desires to enter the body of another person, he should contemplate that he has occupied that body. Leaving his own (previous) body (along with the chief vital air—*prāṇa* and the astral body he should enter the external cosmic air and thus enter in the form of air (through the nostrils of that

*. When, in contemplation, the mind and vital breath along with the body are correctly established in me—VR.

body) into the new body as a six-legged black-bee does (from one flower to another). (This power is known as *para-kāyā-praveśa* (entrance into another person's body).

24. (Controlling the downward movement of the vital breath) by blocking the rectum with one's heels and pushing up (by slow degrees), the vital air (through *suṣumnā nāḍi*) through the heart, chest, throat and the crown of the head, he should then propel it through the aperture in the crown of the head (which is called *Brahmarandhra*) directing it to its destination—The *parabrahman* (or any other state he wishes to have)—and cast off his physical body.

25. If a Yogi is desirous to enjoy sportive life in heaven, he should contemplate on the pure *Sattva* in me. And celestial damsels of *sāttvika* nature attend upon him with their celestial cars.

26. A person who establishes his mind in me who am reality and is absolutely devoted to me, attains and enjoys the objects of his desires to have at a particular time and in the specific manner, according to his will.

27*. He who is established in my state who am the ordainer of all and quite independent, shall never meet reverses anywhere and his order will be like my commandment (which can never be thwarted). (This is the potency of inviolable commandment—*apratihatājñā*.

28. The yogin whose mind has become (absolutely) pure by devotion to me and who is conversant with the way of concentrating his mind on me (who am the creator, protector and destroyer of the Universe), attains the knowledge of the past, present and future along with that of the birth and the death (of himself and the world as well as the mind of others).

29. The sage whose mind reposes in contemplation on me (who am above the pair of opposites like heat and cold), gets his physical body seasoned with yoga and is not adversely affected by fire and other (troubles from water, wind, cold,

*. He who has devoutly and with firm faith meditated upon me as the Supreme Commander and Ruler of all, will never have his order thwarted from any quarter.

arms, etc.), just as aquatic animals are not affected by water. (This power is called *advandvatā* or 'transcendence over opposites' which leads to *avaṣṭambha siddhi* or power of neutralisation of the harmful forces).

30. He who meditates (with a concentrated mind) on the various forms and incarnations of mine (exhibiting various powers and) adorned with the *śri-vatsa* mark and my missiles (like Sudarśana, etc.) and accompanied with my banner (with the emblem of Garuḍa), umbrella and chowries, would never be vanquished.

31. All the supernormal powers detailed above attend upon the sage who propitiates me according to the appropriate methods of concentration (described in the above-mentioned verses).

32. What super-normal power can be difficult to accomplish in the case of a sage who, having controlled his senses, subdued his mind and mastered breath-control, firmly concentrates his mind on me ?

33. But in the case of persons who practise the excellent course of yoga in order to realize me through my grace, the wise call these *siddhis* as impediments, as they involve waste of time (in God-realization).

34. Whatever super-normal powers are accomplished through birth (e.g. power of aviation to birds or gods), medicinal plants, penance, and utterance of *mantras*,[1] are all obtained through yoga, but one cannot attain the highest fruit of yoga (viz. emancipation from *saṁsāra*) through these other means.

35. Being the source and the Lord of all these super-normal powers, I am their controller. Equally I am the master of *yoga* (paths of union with God), of *Sāṅkhya* (the path of knowledge leading God-realization), of *Dharma* (righteous duties as ordained by the Vedas), and even of the exponents of *Brahma* (or the Veda).

1. *janmauṣadhimantra-tapaḥ-samādhijāḥ siddhayaḥ.*

—PYS.4.1.

36. I am the Soul of all embodied beings, their Inner Controller who pervades them (even externally), though I myself am unenclosed. Just as the (five) elements permeate living beings in the world from inside and outside, so I pervade them all and still retain my independent existence.

CHAPTER SIXTEEN

*Description of Viṣṇu's Glorious Manifestations**

Uddhava said:

1. You are the veritable Supreme *Brahman* having neither the beginning nor end. You are unobscured (by *Māyā* or its products). You are the Maker of creation, protection and destruction of all beings.

2. Although you are very difficult to be cognised by persons who have not controlled their minds, O Lord, persons who have understood the real import of the Vedas propitiate you (by contemplating on you in the proper manner), in your real form as abiding in all beings high or low.

3. Pray, be pleased to narrate to me the various objects or beings (in which you have manifested yourself and[1]), by devoutly contemplating on you through which the great sages (of yore) have attained final beatitude.

4. You are the creator and Protector of beings. As their Inner Controller, you abide in them without being manifest to them. Being deluded by your Māyā, the beings cannot see you who, however, perceive them all.

* If the previous chapter bears comparison with the *Vibhūti-pāda* of the *Yogasūtras* by Patañjali, this chapter is an echo of chapter X of the BG. called *Vibhūti-yoga*. A number of verses and parts of verses being common both to this text and the BG., verses are not quoted in Footnotes to conserve space.

1. And the procedure of contemplating on you in those several objects and beings—VJ.

5. O Lord of infinite glories ! Be pleased to describe unto me whatever glorious forms of yours have been vested by you with special powers and have been manifested on the earth, in the heavens, in the subterranean regions and in all the quarters. I bow to your lotus feet which are the abode of all sacred places.

The glorious Lord said:

6. O Uddhava ! You are the excellent one among persons who make (intelligent) queries (with proper understanding). A question similar to this very question was put to me by Arjuna who was eager to fight with the enemies, at Kurukṣetra.[1]

7. Knowing that killing one's kinsfolk for the purpose of obtaining a kingdom is both censurable and irreligious, he, like a common man, came to believe (falsely) that he would be the killer and the other soul would be killed by him and he desisted from fighting.

8. At that time that tiger-like (Valiant) hero who was made to realize (the correct philosophical position in the matter) by logical reasoning, spoke to me in the same manner at the battle-front, as you did now.

9. I am the (Indwelling) Soul, a friend and the Ruler of all these beings, O Uddhava. In fact I constitute all beings; I am the Creator, Protector and Destroyer of these beings.

10. I am the motive force among the mobile; I am the Time-Spirit (Kāla) among those that bring other things under control. I am the state of equipoise of the *guṇas* and I constitute the property natural in things possessing properties.

11. I am the *sūtra*, the first evolute of *Prakṛti*—the active aspect in the products of *guṇas*; I am the greatness or the principle called *Mahat* among things with large dimensions. Among the subtlest of things, I am the vital Principle and among the invincibles, I am the mind.

12. Of the Vedas, I am god Brahmā (Hiraṇyagarbha who is the first teacher of the Vedas); of *mantras*, I am the

1. Strictly speaking Vinaśana designates the spot in Kurukṣetra where the Sarasvatī disappeared (*MBH. Vana* 82.111) but here the battlefield of Kurukṣetra in general is implied.

Praṇava (*Oṁ*) constituted of the three syllabus (A U M); of the sounds represented by the letters of the alphabet, I am (the first sound) *A*; of all the metres, I am the Gāyatrī metre (consisting of three feet).

13. I am Indra out of all celestials and the fire-god among all the Vasus. Of the Sun-gods, I am Viṣṇu and out of the (eleven) Rudras, I am Lord Śiva.

14. Out of Brāhmaṇa sages, I am Bhṛgu and out of royal sages I am Manu (the progenitor of the human race). I am Nārada out of celestial sages, and the wish-yielding cow, Havirdhānī amongst cows.

15. Out of masters of super-normal powers (*siddhas*), I am Kapila; out of birds, I am Garuḍa, I am Dakṣa out of Prajāpatis (The lords presiding over creation) and am Aryamā out of the manes or departed ancestors.

16. O Uddhava! Know that I am Prahlāda, the king of Asuras among the demons (Daityas). Out of constellations and medicinal plants, I am Soma, and I am Kubera out of Yakṣas and Rākṣasas.

17. Know me to be Airāvata (the elephant of Indra) among mighty elephants and Varuṇa, the Lord of acquatic animals. Know me to be the Sun among the heavenly luminous bodies emitting heat and light and the Lord of the terrestrial globe among human beings.

18. Out of horses, I am Uccaiḥśravas and gold out of (excavated) metals; out of deities dispensing justice and punishment. I am Yama (the god of Death) and out of serpents know that I am Vāsuki.

19. I am Lord Ananta (Śeṣa) out of the serpent-kings and a lion (lord of beasts) among animals with horns and fangs. Know me to be the fourth Āśrama, (*sannyāsa*) among the *Āśramas* (stages of life) and the first Varṇa (Brāhmaṇas) among the classes in society.

20. I am the Gaṅgā among sacred rivers and streams and the sea among all the reservoirs of water. I am the bow among weapons and god Śiva, the slayer of Tripura, among archers.

21. Among all abodes, I am mount Meru (the abode of gods) and of all steep and inaccessible places, I am the

Himālayas. Out of trees, I am the *Pippal* tree and I am barley of all the (food yielding) plants.

22. Out of all sacrificial priests, I am Vasiṣṭha, and Bṛhaspati (the preceptor of gods) among the experts in the Vedas. Out of all the leaders of armies, know me to be Skanda and god Brahmā of all persons who show people the right path

23. Out of all sacrificial performances, I am *Brahma-yajña*[1] (the recitation and teaching of Vedas) and non-violence (even by word) out of all sacred vows. Out of all purifying agents like air, fire, sun, water and speech (*vāk*), I am the purifying power—the sanctifier of all purifying agencies).

24. Out of the (eight) steps or limbs of yoga, I am the absorption of the Self (in *Brahma*) or *Samādhi*. I am political wisdom among those who are ambitious of conquests; among the scientific systems of thought, I am the scientific thought system that distinguishes between the matter and spirit (*ātman* and *anātman*). I am the insoluble doubt in the quest of the theories of perception of knowledge (known as *Khyāti*[2] as *akhyāti* of *Mimāṁsakas*, *Śūnyakhyāti* of Buddhists, *asat-khyāti* of Naiyāyikas, etc.).

25. I am Śatarūpā (the first woman, Svāyambhuva Manu's wife) out of women, and Svāyambhuva Manu (the progenitor of the human race) out of men. Out of sages, I am Nārāyaṇa and (Sanat—) Kumāra among the observers of celebacy.

26. Of all the duties of righteousness, I am Sannyāsa[3] (the assurance of protection against fear); of all causes conducive to security, I am the thought concentrated within (on the self). Of all the means of retaining secrets, I am sweet

1. Which satisfies gods, sages, manes, living beings and the universe —EK

2. There are five *Khyātis*, each espoused by a different school of thought. They are enumerated below:

ātma-khyātir asatkhyātir akhyātiḥ khyātir anyathā/
tathā 'nirvacana-khyātir ityetat khyāti-pañcakam//
vijñāna-Śūnyamīmāṁsā-tarkādvaita-vidāṁ matam.

3. Resigning all desire for the reward of all actions to the Lord (*anabhisaṁhita-phalo dharmaḥ*) —VR.

speech and silence. Of all couples, I am god Brahmā (who divided his person in man and woman).

27. Of all the divisions of Time,[1] I am *Saṁvatsara* (a year) and of all seasons, I am the spring (consisting of the months of Caitra and Vaiśākha). Out of the months (of a year), I am Mārgaśīrṣa and out of all constellations of stars, I am Abhijit (that forms the last part of the asterism Uttarāṣāḍhā and the first of Śrāvaṇa).

28. Out of *yugas*, I am the Kṛta Age and of all intelligent bold thinkers,[2] I am Asita and Devala. I am Dvaipāyana (son of Parāśara and Satyavatī) among all the classifiers of the Vedas. Of wise politicians, I am the self-controlled Śukra.

29. Among all the divine persons possessing the knowledge of creation and destruction of the universe and the individual and the spiritual wisdom and nescience[3], I am Vāsudeva while among the supreme devotees of the Lord, I am you (Uddhava).[4] Of all the *Kimpuruṣas* (demi-gods similar to monkeys) I am Hanumān, while among all the Vidyādharas I am Sudarśana.[5]

30. I am the ruby out of all precious stones; I am the lotus-bud of all delicate and lovely objects. Of the grass of the *darbha*-type I am *Kuśa*. Out of all oblations to fire, I am butter made from cow's milk.

31. I am the wealth of the industrialists and businessmen (or those who strive to make money). Among all the gamblers, I am fraudulence. I am fortitude among the endurant persons and the energy among the energetic strivers.

1. Of all those who are vigilant (ŚR.)

2. Persons with fortitude to undergo pair of opposites like pleasure and pain—VR.

3. ŚR. gives the definition of Bhagavān as follows:

utpattiṁ pralayaṁ caiva bhūtānāṁ agatiṁ gatim/
Vetti vidyāṁ avidyāṁ ca sa vācyo bhagavān iti//

but VR and VJ. follow the usual description of being endowed with six excellences like *jñāna*, *aisvarya*, etc.

4. With VJ. the seniority of the best devotees is as follows: Bhima, Draupadi, Balarāma, Arjuna and lastly Uddhava.

5. vide Supra X. 34.12-18.

32. I am (physical and mental) virility and might among the strong and I am desireless action (of devoted service) among the Sātvatas (the votaries of the Lord). I am the first Supreme manifestation (viz. Vāsudeva) among all the nine manifestations[1] (Vyūhas of the Lord worshipped by followers of the Pāñcarātra Āgama.

33. Out of Gandharvas, I am Viśvāvasu and am Pūrvacitti[2] out of celestial damsels. I am stability among the mountains and the property of scent of the earth.

34. I am the taste among water (liquids). I am the Sun among the bright luminaries; I am the lustre of the Sun, the moon and the stars. I am the sound (the essential characteristic) of the sky.

35. Of all those who are friendly to Brāhmaṇas, I am Bali and I am Arjuna among the warriors. I constitute the creation, sustenance and destruction of all the beings or elements).

36. I am the functions of the sense-organs such as locomotion, expression, excretion, receiving and enjoyment as well as touching, tasting, hearing and smelling. I am the sense of all senses (i.e. the inherent power to perform these functions).

37. I constitute the seven principles which are of the nature of both the cause and the effect, viz. the subtle elements—*tanmātrās*—of earth, air, sky, water, fire and Ego (*Ahaṅkāra*) and *Mahat*; I am also the (sixteen) modifications (which are only the effects and not cause, viz. five gross elements, ten cognitive and conative sense-organs and the mind), the individual soul (who is above causal relation) and the Unmanifest (*Prakṛti* which is only the cause of all) and (the

1. GD. enumerates them as follows: Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Hayagriva, Varāha, Nṛsiṁha and Vāmana

VR. (as can be deduced from his predecessor SS) is off the mark to enumerate the usual ten Avatāras of Viṣṇu, deleting Kalki from the list.

VJ.'s list as usual is unique.

2. *vide Supra* V. 2. 3-19.

three modifications of *Prakṛti*, viz.) Sattva, Rajas and Tamas[1] as well as the Transcendental Supreme Brahman.[2]

38. I form the aggregate of these (Twentyfive principles) the knowledge (of their characteristics) as well as the consequent realization of the definite Truth. Nothing exists without my presence anywhere, as I am both the Supreme Ruler as well as individual soul, the modifications (of Prakṛti) or *guṇas* as well as the products of these *guṇas*.[3]

39. The (impossible task of) taking a count of all atoms can be done by me in course of time, but the reckoning of all my manifestations is impossible as millions and millions of universes are continuously being created by me.

40. Wherever there is majesty, affluence and celebrity, authority, modesty, liberality or beauty, fortune, capability, forbearance and precise knowledge of the Truth, there exists my part-manifestation (*aṁśa*).

41. All these manifestations of mine have been briefly described to you. But these are nothing but freaks of imagination (like the unreal sky-flower) which are only verbally expressed.[4]

42. (Hence) control your speech; rest ain your mind, practise breath-control, subdue your sense-organs, bring your intellect under control by your (*sāttvika*) intellect so that you will not be liable to return to the path of Saṁsāra.

43. The recluse (striver on the spiritual path) who does not strictly control his speech and mind with his reasoning power, finds that his sacred vows, austere penance and liberality in gifts leak away like water from an unbaked jar.

1. ŚR. quotes the following *Sāṅkhya Kārikā* by Īśvara Kṛṣṇa bringing out the implication of this verse:

mūla-prakṛtir avikṛti-mahadādyāḥ Prakṛti-vikṛtayaḥ sapta/
ṣoḍaśakaś ca vikāraḥ, na prakṛtir na vikṛtiḥ Puruṣaḥ//

2. *Paraṁ*—But I am distinct from them as I am the controller of those principles—VJ.

3. I constitute the duality known as God and the individual soul, the *guṇas* and their products, the Inner Controller of the body as well as the body—ŚR.

4. They are produced directly by my will power and are conveyed by the Vedas—

(*mat-saṅkalpa-mātra-janyāḥ vācā vedena*)—VR.

44. Therefore, devoting himself solely and unflinchingly to me and with his intellect full of devotion to me, he should control his mind, speech and breath. It is then alone that he attains Liberation from *Saṁsāra*—which is the end of the journey.

CHAPTER SEVENTEEN

The Sacred Duties of a Celibate and a Householder

Uddhava said:

1. Formerly (in the previous *Kalpa*), You have proclaimed the righteous course (*Dharma*) which was chiefly characterised by Devotion to you. It was conducive to the well-being of persons eligible to follow (the duties prescribed by Vedas) for the (four) classes of Society (*varṇas*) and the (four) stages of life (*Āśramas*), but also to all human beings in general.[1]

2. O Lotus-eyed Lord! It behoves you to kindly explain in details the prescribed course of duties (ordained for everyone) by observing which Devotion (*Bhakti*) may be developed in men.

3. O mighty-armed Lord of Lakṣmī! It is reported that in times of yore, you assumed that form of a divine swan[2] and taught this righteous course of a supreme and blissful nature to god Brahmā, O Lord.

4. But, as a pretty long time has elapsed since it was proclaimed by you, it does not at present survive (in human memory) in this mortal world, O slayer of enemies.

1. *dvipadāmapi*— This implies that men who do not belong to any *varṇa* or *āśrama* (are beyond the pale of Hinduism) may be benefited by developing devotion to the Supreme Self—VJ.

2. *vide Supra* XI.13

5. There is no person other than you who can propound, practise or defend the *Dharma* in this world, O immortal Lord. Nor was there any in the assembly of god Brahmā which (the presiding deities of) arts and lores attend in a personal form.

6. O Slayer of Madhu ! When this terrestrial globe is left by you who are the founder, protector and expounder (of this *Dharma*) who is there to teach this (practically) inexistent course of righteousness, O Lord?

7. Therefore, O Lord who know all the *dharmas*, be pleased to expound to me the righteous course characterised by (and leading to) devotion to you, its nature and its procedure as advisedly prescribed to each of us.

Śrī Śuka said:

8. Thus solicited by the most prominent of his servants (devotee), the glorious Lord Hari was highly pleased and propounded the eternal course of righteous duties conducive to the welfare of mortal beings.

The Lord said:

9. Your query is intimately concerned with and conducive to *dharma*, inasmuch as it leads to the highest good of men who observe the duties prescribed for (their respective) *Āśrama* (stage of life) and *Vaṃa* (class in society). Please listen to its exposition, O Uddhava.

10. In the beginning (of this *Kalpa*), in the *Kṛta* Age, there was only one class among men[1] and that class was known as *Haṁsa*. By their very Birth, people accomplished all their objects in life (by propitiating me and doing nothing else except my devotion). Hence that age came to be known as *Kṛta*.

1. EK: The society was class-less as there was no division of men in four classes. No recitation of Vedas of different branches and no *Karmas* were prescribed for observance. The one-class society was called *Haṁsa* as all men were always engaged in the uninterrupted *japa* of *so'ham* (their identity with *Brahman*) *EB*. 17.63-64.

11 In that first Age, *Praṇava* i. e. Oṁ constituted the (entire compilation) of the Vedic text (which thus contained no prescriptions and interdictions).

12. At the beginning of the *Tretā* Age (after the *Kṛta-yuga*) the three-fold Vedic lore (consisting of the *Ṛgveda*, *Sāma-veda* and *Yajurveda*) was manifested from my heart through my breath, O blessed Uddhava. Out of that trinity of Vedas, I (who am of the nature of sacrifice) became of threefold (sacrificial) functions (viz. those of *Hotṛ*, *Udgātṛ* and *Adhvaryu*).

13. From the Person of the cosmic Man, the classes of society (*varṇas*) viz. Brāhmaṇa, Kṣattriya, Vaiśya and Śūdra sprang (respectively) from the mouth, arms, thighs and feet (of the Cosmic Person). And they were severally characterised by their own righteous duties and conduct.

14. The order of householder originated from my loins, and that of life-long celibates from my heart, the order of forest-dwelling hermits from my chest and the order of *Sannyāsins* from the crown of my head.

15. The natures of persons belonging to the different classes and orders of society follow the source of the limbs (of the Cosmic Man) from which they are evolved. The lower the limb (as source of evolution), the lower the nature of activities, the higher the member of the body (as the source), the nobler the activities.

16. Control over the mind, restraint over senses, austerities, (physical and mental) purity, contentment, forbearance, straightforwardness, devotion to me, mercifulness and truthfulness are the natural qualities of Brāhmaṇas.

17. Majesty, strength, courage, valour, endurance, liberlity, industriousness, firmness, friendliness to Brāhmaṇas—these are natural qualities of Kṣattriyas.

18. Faith (in Vedas and preceptors), firm adherence to liberality, absence of hypocrisy, rendering service to Brāhmaṇas dissatisfaction with amassed wealth (urge to acquire more)—these are the characteristics of the Vaiśyas.

19. Rendering sincere service to twice-born castes (Brāhmaṇas, Kṣattriyas and Vaiśyas), cows and gods and satisfaction with what one gets therein are the natural characteristics of Śūdras.

20. Absence of cleanliness, falsehood, thieving, heterodoxy or want of faith, quarrelsomeness (without a proper cause) strong lust and violent anger and inordinate covetiousness—these are found in the nature of the lowest castes.

21. Non-violence (in thought, word and deed) truthfulness, abstention from taking what is not given, freedom from lust, anger and greed, desire to work for the happiness and welfare of all beings—these constitute the righteous duties of all classes of society.

22. Having undergone purificatory rites since his conception and having obtained the second birth through the investiture of the sacred thread (*upanayana*), the twice-born boy should control his senses and reside in the house of his preceptor and recite the Vedas, study the interpretation thereof as per instructions of the preceptor.

23. (During celibacy) he should wear a girdle of the sacred (*Muñja*) grass (round his waist), a deer-skin, and have a staff, a string of beads, the sacred thread and a jar of water (made of gourd) and matted locks of hair; he should not brush his teeth nor use clothes washed at a laundry). He should not use a painted seat but should hold sacred grass in his hands (as a symbol of Purity and humble approach to the teacher).

24. He should observe silence at the time of bath, taking meals, offering oblations to the sacred fire, repeating sacred syllables (*japa*) and at the time of excretion. He should not pare his nails nor remove the hair from the armpits and secret parts of his body.

25. He should observe strict celibacy and should not voluntarily allow his semen to escape. In case of involuntary escape (as in wet-dreams), he should take bath, perform breath control and repeat the Gāyatrī *mantra*.

26. Pure of body and with concentrated mind, he should silently repeat the Gāyatrī *mantra* (while performing *sandhyā*) both in the morning and in the evening[1] and should worship the Fire god (by offering oblations), the Sun-god (by performing *sandhyā*) and other gods and wait upon the preceptor

1— Silence need not necessarily be observed during the *sandhyā*-performance at noon—ŚR. EK.

(who initiated him with the *Gāyatri-mantra*), the cows, Brāhmaṇas, elderly men.

27. He should look upon his preceptor as myself (god himself) and should never disrespect him in any way. He should not peep into his weak points considering him an ordinary mortal, for the preceptor represents all gods in himself.

28. He should offer to his preceptor whatever alms and anything else he gets, both in the morning and in the evening. Observing self-control, he should use only what is permitted by his teacher.

29. While rendering service to the preceptor, he (the pupil) should wait upon him with humility (as one of his subordinates), (following him) when he goes out, (resting vigilantly) while he sleeps,[1] (shampooing his feet) when he sits to rest, standing nearby with folded palms when he sits.

30. Behaving himself in this manner and observing strictly his vow of celibacy, he should live in the preceptor's house without indulging into pleasure, till his course of studies is completed.

31. If he is desirous of attaining *Maharloka* and the *Brahmaloka* (or god Brahmā's region where Vedas attend in person as stated in verse 5 above), he should adopt the vow of life-long celibacy and dedicate his person[2] to his preceptor for advanced course of studies.

32. Resplendent with Vedic lustre and cleansed of all sins, he should entertain the notion of non-difference (with the universe) and worship me, the Supreme Lord in the sacrificial fire, the preceptor, himself and in all beings.

33. A person who is not a householder (i.e. a celibate or a recluse) should scrupulously avoid (lustful) look, touch, conversation of jokes and such other contacts with women. Nay he should avoid the sight to a sexual intercourse of animals.

34-35. (Physical and mental) purity, *Ācamana* (sipping water before beginning a sacred rite, etc.) bathing, offering

1. When the teacher is in bed, the pupil should not be there but rest vigilantly somewhere nearby to be able to attend if called.—EB. 17.320.

2. With a view to repay the debt of the preceptor—ŚR.

twilight-prayers (to the sun both in the morning and in the evening), straight-forwardness, visiting sacred places, repeating (silently) sacred syllables (*mantras*), abstention from touching the untouchable, from eating the forbidden articles of food and from speaking with the un-speechworthy, firm faith that I abide in all beings and control over the mind, speech and the body—This rule of discipline[1] is enjoined to all stages of life (*Āśrama*), O delight of your family.

36. In this way, the life-long celibate (Brāhmaṇa) who has burnt down all the seeds of *Karmas* by his rigorously austere penance, and had become absolutely pure and is devoted to me becomes resplendent like fire.

37. If a celibate student who has completed the study and investigation of the *Śāstra*s (according to his need in life), wishes to enter the next stage of life viz. that of a householder, he should pay the educational fees to his preceptor and with the permission of his preceptor, he should take the bath (for terminating his celibate stage, technically known as the *Samāvartana saṃskāra*).

38. He should enter the house (i. e. householder's stage of life, if sexually inclined) or the forest (i. e. the life of a *Vānaprastha*, if he desires to purify his mind). If that excellent Brāhmaṇa is already of pure heart, he should renounce the world (and become a *sannyāsin*). Or (if he so pleases) he may pass from one stage of life to another but never in the reverse order e. g. from *Sannyāsa* to *Vānaprastha*[2] etc. (The *āśramic* order is not binding on my devotees).

39. A person wishing to enter the householder's stage should espouse a befitting girl, with no defect (in heredity, habits or character), junior to him in age and belonging to his own caste (class, *varṇas*.)

(It is only after marrying the girl of his own caste

1. EK takes the last two, viz. Faith in the immanence of *Brahman* in all beings and control over mind, speech and the body as common to all *Varṇas* and *Āśramas*.

2. Unless a person is absolutely devoted to me, the *āśramic* order is binding on him. This rule is not binding on my devotees (ŚR).

if he be sexually unsatisfied) he should take a girl from a class in the prescribed serial order.[1]

40. (The duties of) performance of sacrifices, Vedic study and conferring charitable gifts are binding on all twice-born classes (viz. Brāhmaṇa, Kṣattriya and Vaiśya) but acceptance of gifts, teaching of Vedas and (actual) performance of sacrifices are the (additional) duties of Brāhmaṇas.

41. A Brāhmaṇa who considers that acceptance of gifts from others is detrimental to his austerities, Brahmanical (i. e. spiritual) power and glory, should live by the other two means of livelihood (viz. teaching the Vedas and acting as a sacrificial priest). He who feels these two vocations as detracting (to his spiritual position or power,) should live by gleaning grains of corn from the field (when the owner has taken away the produce).

42. This body of a Brāhmaṇa is not certainly meant for trivial enjoyments. It is intended for undergoing distress and austere penance in this world, and infinite bliss (of *Mokṣa*) after death.

43. He whose mind is content with (what he gets by) gleaning grains of corn (from the fields after the owner had reaped and taken home the food-grains and from the market-place when the market day is over) and who observes the pure and noble duty of offering hospitality to guests and has dedicated his heart to me and is not much addicted to his house (though himself a householder) attains to eternal spiritual peace.

44. Like unto a boat saving a man drowning into a sea, I promptly save from calamities those persons who redeem a Brāhmaṇa devoted to me or as a matter of that anyone who has dedicated himself to me but is undergoing hardships.

45. Like a father protecting his children from difficulties a king should defend his subjects against all calamities. Just as a king-elephant lifts out (of mire) other elephants of his group and comes out of it by dint of his own power, the wise and courageous king should (after redeeming his subject) extricate himself out of the difficulty by his own efforts.

1. ŚR. quotes a *Smṛti* which allows the *anuloma* order in marriage: Thus a Brāhmaṇa can marry a girl from Kṣattriya, Vaiśya and Śūdra classes; a Kṣattriya from Vaiśya and Śūdra *varṇas* and a Śūdra can marry only a Śūdra girl.

46. A king who discharges his duties in this manner, shakes off in this very life, whatever inauspiciousness and evil (that has clung to him), by the merit accruing to him by his just rule over his kingdom and in a celestial car brilliant like the sun, he goes to heaven and enjoys heavenly pleasures in the company of Indra (king of gods).

47. In times of adversity, a Brāhmaṇa should take to the commercial profession and should surmount the difficult times by selling non-prohibited articles.[1] If, however, he still gets into difficulties (by suffering a loss in his business), he should make his way through that emergency by taking to the sword,[2] but he should never resort to a dog's way of life (by undertaking lower jobs).

48. During distress, a Kṣattriya should adopt the profession of a Vaiśya or live by hunting or should take to livelihood of a Brāhmaṇa (by accepting a teaching job, but he should never take to the life of a Śūdra.

49. Under adverse circumstance, a person from Vaiśya community should follow the vocations of a Śūdra-artisans like mat-weaving. But once he had overcome the difficulty, he should not hanker after the censurable calling (recommended by *Dharmaśāstra* to the lower strata of society).

50. A house-holder should according to his financial position, look upon gods, sages, manes and other beings as my embodiments and every day worship them by offering oblations in sacrificial fires uttering the word *svāhā* at every oblation to a particular deity in the case of gods. Study and recitation of Vedas (technically known as *Brahma-yajña*, meant for sages), oblations (of water known as *Tarpaṇa* and *Śrāddha* for departed ancestors) accompanied with the pronunciations of the word *svadhā*, offering of food (*bali*) to living beings and serving of food to guests (known as *Manuṣya-yajña*.

1. A Brāhmaṇa is not allowed to sell articles like salt, wine etc. (by *Dharmaśāstra*)—ŚR. To this list EK adds—Ghee, oil, sesamum, cotton (*EB.* 17.457).

2. *Gautamasmṛti* regards a soldier's profession superior to that of a merchant but soldierly profession involves *himsā* (injury to life). Hence the Lord's preference to the Vaiśya way of life—ŚR.

51. Without causing any hardship to his dependants (wife, children, servant, etc.), one should perform sacrifices as per proper rites and formalities with the wealth got without any efforts (as by legal inheritance) or with money earned by following one's profession or with the wealth obtained by fair means.

52. One should not entertain attachment to the members of one's family. Even though one be a householder, he should not be negligent in his devotion to God. An intelligent person should realize that the unseen enjoyments in heaven (promised by the *Pūrva Mimāṁsā*) are as momentary as the visible world.

53. Companionship and association with one's sons, wives, kith and kin is momentary like the get-together of travellers (for drinking water-). With the change of one's body (in the next birth), they part company like a dream that disappears with the sleep.

54. Having thus realized the truth after deep thought, and staying in his house (unconcerned) like a stranger or a guest, he, being devoid of the notion of 'I-ness' and 'mine-ness' (with reference to his body, relatives and property) is not bound by (and attached to) his household property and leads the life of one liberated while alive.[1]

55. Having propitiated me alone through devout worship in the form of performance of duties prescribed for a house-holder, my devotee may continue to stay at home (as a house-holder) or live in a forest as an anchorite (*Vānaprastha*) or become a recluse (*sannyāsin*) if he has got children (and a continuation of his race).

56. But he whose heart is deeply attached to his household and eagerly pines for getting money and children and is obsessed with sex, is a man of poor understanding. Such a fool is bound with the notions of 'I-ness' and 'mine-ness'

57. "Alas! My parents are aged. My wife and my young children—all of them have no protector without me!

1. SD. 'free from desires and attachment'

EK. 'Is automatically liberated even as a householder' VR, VJ, BP read *yukta* for *mukta* and interpret as 'one who has concentrated his mind in [illegible] (*samāhita*).

How can those helpless and miserable persons live without me?"

58. With his heart thus overwhelmed and distracted with anxious attachment to his house, this dull-witted fellow remains dissatisfied and dies while brooding over them and enters the blinding darkness (of hell after death).

CHAPTER EIGHTEEN

Duties of Hermits (Vānaprastha) and Sannyāsins

The glorious Lord continued:

1. A person desirous of entering the Vānaprastha (the third stage of) life should either entrust his wife to the care of his sons or take her with him. He should spend the third quarter of his life (upto the age of seventyfive years) in a forest.

2. He should live on bulbous and other roots, fruits which are regarded as pure and which grow in forests. For clothing he should wear bark-garments, mats of grass and leaves and deer-skins.

3. He should allow to grow the hair on his head, beard, nails and dirt (dust) on his body. He should not brush his teeth. He should dip his body in water (like a pestle, without cleansing his body) three times (morning, noon and evening) a day and sleep on bare ground (without using even grass or leaves to cover it).

4. In summer, he should perform (what is technically known as) *Pañcāgni sādhana* i.e. exposure of the body to the heat of fire from four quarters while the fifth fire, viz. the sun is scorching from the sky. In the rainy-season, he should observe the vow of *Abhrāvakāśa* i.e. drenching the body in heavy showers and in the winter he should stay immersed in the water upto the neck (and observe the *udaka-vāsa vrata*). He should perform penance following the above way of life.

5. He may eat what is baked on the fire or fruits, etc. ripened in course of time. He may subsist on what is pounded in a mortar or crushed with a stone or powdered with his teeth as mortar and pestle.

6. He should, with his own effort, procure whatever is required for his subsistence. Though he has full knowledge of his environments, of the season, and of his own capacity, he should not use it for storing (food, fruits, etc.) for some other occasion.[1] Nor should he accept what is offered by others.

7. He should perform the prescribed periodic sacrificial duties with oblations of the forest produce and *Puroḍāśa* (prepared out of them). But under no circumstances should a Vānaprastha worship me with animal sacrifices as laid down in the Śruti texts.

8. Maintenance of sacred fire and regular offering of oblations to it (*Agnihotra*), performance of half-monthly sacrifices on the New Moon day (*Darśa*) and the Full Moon Day (*Pūrṇamāsa*) and the seasonal sacrifices performed at the beginning of the months of Kārttika, Phālguna and Āsāḍha (which mark the beginnings of the main seasons in India), have been prescribed for a Vānaprastha by Vedic teachers.

9. The sage who becomes spread over by a web of (protruding) veins (i.e. is reduced to a skeleton for want of flesh) by performing penance as described above, propitiates me who am the embodiment of *Tapas* (austerities) and comes to me passing through the region of sages (via *Mahar-loka*, etc.)

10. Who else can be more foolish than the person who dissipates for fulfilling flimsy desires such as great penance performed with enormous troubles and capable of securing him *Mokṣa*?

11*. When, shaking with decrepitude, he becomes incapable of observing the duties prescribed (for the *Vānaprastha*

1. *labdhe nave nave'nnādye purāṇaṁ tu parityajet|*

—BH.P.VII. 12. 19.

* ŚR. explains: A *Vānaprastha* who continues to perform penance to the end of his life attains *Mokṣa*. If at the end of the *Vānaprastha* period,

stage), he should withdraw within himself the three sacred fires (viz. *Āhavanīya*, *Gārhapatya* and *Dakṣiṇa* which he is maintaining for *Agnihotra*) and concentrating his mind on me, he should enter fire.

12. When a genuine feeling of renunciation is generated towards the worlds or to even higher blissful regions obtained by merits) as no better than the hell (full of tortures and miseries), he should withdraw (as per procedure laid down in *śāstras*) all the (three) fires within himself and enter the order of *sannyāsins*.

13. Having worshipped me as per *Śāstric* instructions,[1] and having gifted everything what one has to the sacrificial priest, one should deposit the three sacred fires within his own Inner Self (*antar-yāmin*) and he should enter the order of sannyāsa completely free from any longings.

14. In the way of a Brāhmaṇa who is bent on renouncing the world as a *sannyāsin*, gods create impediments in the form of his wife and others (for dissuading him from *sannyāsa*), as they are afraid that he would supersede them, and attain *Brahman*.

15. If a sage entering the order of *sannyāsa* requires any clothing other than his loin-cloth (*kaupīna*), he should take only that much as is sufficient to cover his private parts. Except in case of emergency or critical plight (such as serious illness), he should not have anything that he has renounced (at the time of becoming a *sannyāsin*) with the exception of a staff (symbolic of his being a *sannyāsin* and a water-jar (made of gourd) .

16. A *sannyāsin* should place his foot forward only when the ground is purified by eyes (that is, it is scanned and found free from living beings and thus there would be no violence to life in stepping over that spot). He should drink water puri-

renunciation is generated in his mind (even dimly), he is eligible to become a *Sannyāsin*. But in case of premature incapatiation (if he becomes incapable of observing his vows before the end of that stage), the above self consignment to fire is recommended.

1. A *Vānaprastha* should perform the *Prājāpatya* sacrifice and also eight *śrāddhas* before becoming a *Sannyāsin*—ŚR.

fied by straining it with a piece of cloth. He should utter a word after convincing himself that what is expressed thereby is true. He should adopt a course of conduct according to the dictates of his conscience.

17. Silence,[1] renunciation of acts (for fulfilling one's desires) and the control of breath, these are the internal controls of speech, body and mind. Dear Uddhava! He who does not have these controls, is no *Sannyāsin* as one does not make a real *sannyāsin* with a bamboo-staff.

18. Avoiding the houses of the reproachful, one may go for alms to the houses of all the four *Varṇas*[2] (castes) among the Brāhmaṇas.[3] He should go to seven houses without giving pre-intimation and should be content with whatever one gets.[4]

19. He should go to some reservoir of water (a lake, a river, etc.) outside the village or town. After sipping water (as *Ācamana*) in silence, he should sanctify the food (sprinkling it with a few drops of water charged with twelve *Praṇavas*, should divide that food in four parts (alotting them to Brahmā, Viṣṇu, the Sun-god and living beings and immersing Viṣṇu's part into water and placing the one for living beings on the ground), he should finish the remaining holy food. (He should not store anything for the future).

1. EK.: Repetition of God's name of OṀ constitutes the control of speech. Breath control is the *daṇḍa* of the body and concentration in the *Brahman* is the control of the mind. —*EB*. 18.97-102.

2. EK. clarifies: Before the advent of the Kali age, this was the rule. But in the Kali age, Brāhmaṇas follow different non-Brāhmaṇa professions and vocations. So we have all the four *Varṇas* in the Brāhmaṇa community itself. In the Kali age a *sannyāsī* should limit himself to the houses of Brāhmaṇas only. The exception of a reproachful Brāhmaṇa is of course binding. —*EB*. 11. 104-113.

3. JG and VC. classify Brāhmaṇas as follows:

(1) Those who live on gifts (*dāna*) from others.

(2) Teachers of *Vedas* and *Śāstras*.

(3) Those who maintain themselves on fees received at sacrifices.

(4) Those who live upon foodgrains gleaned from fields and market places.

Thus the mode of living (*vṛttibheda*) is the criterion in deciding the *Varṇas* among Brāhmaṇas.

4. VR. advises that a recluse should beg in the houses of Brahmin—Brāhmaṇas first and then Brahmin-Kṣattriyas, etc.

20. With his senses and mind under control and perfectly unattached, he should wander all over the world without a companion, indulging in the recreation and bliss of his soul. Engrossed in his Self, he should view all with an equal eye.[1]

21. Staying in a lonely yet safe place and with his mind purified by devotion to me, the sage should deeply meditate upon the one-ness of the self and its identity with me.[2]

22. By application of his spiritual knowledge he should investigate into the nature of the bondage and liberation of the soul (and understand that) distraction of senses (to their objects of enjoyment) is the bondage and subjugation and control of senses is the *Mokṣa*.

23. Therefore, controlling the group of six enemies (i.e. passions like lust, anger, avarice, etc. *or* five senses *plus* the inner sense—the mind) the sage should renounce trifling pleasures of senses, enjoying thereby the great bliss within his Self. While contemplating on me, the sage should carry on his pilgrimage on the earth.

24. He should travel over the earth full of sacred lands, holy rivers, mountains, forests[3] and hermitages, entering cities, villages, cowherd settlements and caravansaries just for begging alms.

25. A *Sannyāsin* should frequently visit the hermitages of the *Vānaprasthas*. For (the food he gets is prepared out of foodgrains gleaned from cornfields and market places and) by such food from gleaned food-grains, his mind becomes quickly purified and free from delusion, and he attains liberation.

26. He should not look upon this (sweet food or other objects of pleasure) as real, for whatever is visible is bound to perish. With his mind detached to objects in this world or in the next, he should cease to work for gaining them (here or hereafter).

1. VR.: He should see that both sentients and non-sentients are a part of the body of the Lord.

2. VJ.: The sage should contemplate that the Lord is different from *Jīva* and that I am the Supreme Being established by the *Veda* (... *Śrutyā mayā siddham ātmānam ekam mukhyaṁ cintayed abhedena jīvenaikyaṁ na cintayet*) —

3. EK. gives a suggestive list of holy places.

27. He should, by logical reasoning, realize that all this world and this body constituted of mind, speech and vital breath is nothing but *Māyā* (Illusion) superimposed on the *Ātman*. He should renounce it and stabilising himself in his blissful self, he should never remember the world (or *saṁsāra*).

28. My devotee who is established in spiritual knowledge, unattached to the world and does not long for anything (including *Mokṣa*) should renounce not only the duties (and attachment) pertaining to his *āśrama* but even its external distinguishing marks. He should go on in his life without being governed by the *Śāstric* rules in the matter—(Not that he should give up purity, bathing, etc. but he should not be a subject to *Śāstric* injunctions).

29. Such a person, though full of wisdom, should behave like a child (with no sense of respect or disrespect). Though well-versed in a skill, he should assume dullness. Though deeply learned, he should show himself as insane (as he has to please nobody). Though master of Vedas (and faithful to their teaching) he should behave like an animal.

30. He should not take interest in discussion about Vedic interpretation (whether pertaining to sacrifices or rules of conduct). Nor should he be a non-believer in the Vedas or one expert in Logical reasoning. He should not be a participant in fruitless discussion.

31. Full of wisdom and fortitude, he should not be afraid of anybody. Nor should he frighten away the people. He should forbear harsh words nor should he insult anyone. For the sake of his body, he should not entertain enmity with anyone.

32. For the Supreme Soul is but one. He abides in all living beings as well as in one's own-self, just as the Moon (only one entity) is reflected in different vessels full of water. All beings even from the point of physical bodies are one, as they are made of the same gross elements. (Hence there is no propriety in cherishing enmity with anyone).

33. He should not become despondent, if sometimes he did not get alms; nor should he feel elated if he gets food in

time. Full of fortitude, he should realize that both these (getting alms or failing to get it) are in the hands of the Providence.

34. (This does not mean that one should not go out for alms). He should try to get alms for subsistence; for it is proper and essential to sustain life. It is by sustaining life that truth can be investigated. And it is by realization of the truth, that one gets Liberation from *Saṃsāra*.

35. A sage should accept whatever food comes to his lot by the will of the Providence—whether it be excellent or otherwise; similarly, he must accept whatever clothes and beds as may be offered to him.

36. Just as I carry on my activities as a sport, a man of spiritual wisdom should practise his habits of cleanliness, *ācamana* (sipping of water before taking food, etc.), bath, and not in compliance of the rule of the *Dharmaśāstra*. He should behave similarly in other matters.

37. He has no sense of difference in him any longer. Whatever such sense there might have been, has disappeared since his realization of me. Occasionally such a sense of perception may appear till the fall of his body, but thereafter he merges in me.

38. A person who is self-controlled and has become disgusted with objects of pleasure which (he knows) end up in misery, but is not enlightened in duties leading to my realization, should approach a sage as his preceptor.

39. Full of devout faith and with malice towards none, he should devotedly serve his teacher respecting him as if he is myself, till he realizes his *Brahman*.

40. But he who has not controlled the group of six enemies (viz. six passions like lust, anger, avarice, etc. *Or* his five senses and the mind) and whose mind the controller of his senses, has been deeply attached to objects of pleasures, is devoid of spiritual knowledge and dispassion and only makes his livelihood by the triple staff (the symbol of being a *Sannyāsin*).

41. Such a person is a violator of *Dharma*. He deceives gods (by denying them their sacrificial oblations which he would have offered as a house-holder), himself (by being deprived of household-comforts he would have got, had he not

been a *Sannyāsin*), me who abide in him (as he fails to realize me). His sins are not completely consumed and he loses his world as well as the next.

42. The essence of the righteous course of conduct of a recluse (*Sannyāsin*) is self-control and abstinence from violence; that of the *Vānaprastha* (the renouncer who stays in a forest) consists of performance of austerities (as prescribed for this stage of life in *Śāstras*) and (attainment of) spiritual knowledge that of a householder constitutes of the protection of beings, and performance of *pañca-mahā-yajñas* (offering of oblations to gods and ancestors, offering of food to preceptors, guests etc.) while that or a twice-born (a boy who has taken a new spiritual birth by the investiture of the sacred thread and has become a) *Brahmacārin*—a celibate student—is the service of his preceptor.

43. Celibacy (i.e. abstinence from contacts with one's wife on nights prohibited by *Śāstras*), penance, (mental and bodily) purity, contentment, friendliness to all creatures constitute the *Dharma* (the pious duties) of a householder—(Please note that a householder) who goes to his wife on the days (sanctioned by scriptures) is also a celibate person, while devotion to me is a sacred duty common to all (irrespective of their particular *Āśrama*).

44. A person who worships me by observing the pious duties (laid down for his particular *Varṇa* and *Āśrama*) as mentioned above without any expectation in return or (does not deviate to some other god or to some other purpose), and who sees me as abiding (as an *antaryāmin*) in all beings, attains to the (highest type of) Devotion[1] to me in a short while.

45. It is by such unswerving (life-long) devotion, O Uddhava, that the devotee attains to me, the Supreme Ruler of all worlds, the source of the creation and destruction of all,

1. EK.: This is the fourth stage of Devotion, 'The Supreme *Bhakti*' as compared with which all the four types of *Muktis* (types of liberation) are quite valueless—*EB*. 18.324-25.

and hence the cause of everything, the Brahman[1] himself (or the creator of the *Vedas*).

46. A person whose heart is purified by observing the pious duties prescribed for his particular social class (*Varṇa*) and stage in life (*Āśrama*) and who has understood my nature, attains both spiritual wisdom and my direct realization reaches me in a short time.

47. This is the righteous course of conduct of persons belonging to the four social classes (*Varṇa*) and their four stages of life (*Āśrama*). When this very course is reinforced by devotion to me, it becomes the supremely efficacious means of attaining the *summum bonum* (*Mokṣa*).

48. I have thus explained to you, O good Uddhava, whatever you had enquired of me. It is in this way that my devotee, while following the path of righteous duties (specified for his particular *Varṇa* and *Āśrama*), attains to me who am the Supreme (*Brahman*).

CHAPTER NINETEEN

Exposition of Spiritual Knowledge, its Realization and Yogic Disciplines

The Lord said :

1.* He who is endowed with Śāstric learning leading to direct *Ātmic* realization and has not to depend on logical reasoning, should understand that this world of difference (as well

1. ŚR.: The presiding Deity in Vaikuṇṭha. The devotee attains the *Mukti* called *Sāmīpya* (vicinity to the Lord)

EK.: The devotee attains to the fourth *Bhakti* called the Supreme Devotion, full of the highest bliss in which God and the devotee become one.

—*EB*. 18. 325-332.

* EK: When bodily activities ego-lessly take place and one is absorbed in spiritual bliss without enjoying sense-objects and one's knowledge is intuitive (not depending on logical reasoning) that is the stage of 'self-realization'. In that stage, knowledge and means to it, as well as contemplation—everything is 'lost', as there is neither bondage nor liberation as both of these are illusory products of Māyā.

—EB. 19.25.39

as the dialectic process of negating it) is the illusion caused by my Māyā and should ultimately consign this knowledge unto me (This is termed as *Vidvat-sannyāsa*).

2. None else but I am the beloved to the spiritually enlightened person. Only I am accepted (by him) as his objective (goal to be achieved) as well as the means of achieving it. I am the *Svarga* (i. e. worldly prosperity) as well as the *Mokṣa* (the state of final emancipation from *Saṁsāra*), to him. Nothing except me is dear to him.

3. Persons who are endowed with spiritual knowledge i. e. know the distinctness of *Ātman* from the body and *Prakṛti* and realization of the self (i. e. knowledge that *Paramātman* is both the goal and means to attain to Him) are able to cognise (and reach) my highest state. Such a knower bears me up with his spiritual enlightenment and hence he is the beloved-most to me.

4. The stage of (spiritual) perfection attained by even a single particle (or ray) of knowledge cannot be brought about and reached by performance of austerities, visits to sacred places and ablutions in holy waters, muttering of *mantras*, charities (e. g. donations of cows, gold, land), prescribed purificatory acts (according to *Śāstras*).

5. Hence, O Uddhava, securing *vijñāna* i. e. the bliss of one-ness with Paramātman by means of *jñāna* i. e. realization of the spiritual knowledge (of the identity of the *jīva* and *Paramātman* and being endowed with the knowledge (*Jñāna*) and its realization (*Vijñāna*, mentioned above), worship me devoutly.

6. It is reported that having worshipped me by means of the sacrifice in the form of *Jñāna* and *Vijñāna* (as explained above) in their heart, sages of yore have attained to spiritual perfection (i. e. absorption in me).

7.* The three-fold modification[1] (viz. those resulting from

* VJ. slightly differs:

Birth and other states of the body are transferred from the body to the *Jīva* (due to ignorance), though he is really unconcerned with them. The Lord being non-physical is not affected by them at all. Liberation is attainment to the Lord after casting off this psycho-physical organism.

ato nitya-nirduḥkhānandānubhavasya mama prāptir eva muktiḥ|

1. viz. the birth, existence and death of the body—EK.

the mind or self, caused by fate and by elements and living beings of which you are the substratum, is nothing but illusion (*Māyā*). It did not exist in the beginning or at the end but appears in the middle (just as the misapprehension of a serpent or a garland, in stead of the reality of its being a rope, does not exist before it is misapprehended or after the clarification of the reality). When birth and other states (viz. existence, growth, transformation, decay and death) affect this body of yours, what do they affect you who are the basis of these modifications. For (as in the case of misapprehension of a rope as a serpent) what exists before the beginning of the misapprehension (viz. the reality of a rope) and what remains after it (is cleared up viz. the existence of a rope) does exist in the middle also. (Just as the rope, the substratum of these changes, remains the same, unaffected by them, you are not touched by the six changes in the body from birth to death).

Uddhava said :

8. O Lord of the universe ! Be pleased to elucidate to me, in details, this ancient, extremely pure (and hallowing) traditional (convincing, spiritual) wisdom accompanied with renunciation and intuitive knowledge, in such a way (as will dispel my ignorance). O embodiment of the universe ! Please explain to me your path of Devotion (*Bhakti-Yoga*) which is sought after by the great (gods like Brahmā).

9. O Lord ! To a person troubled on all the sides by threefold afflictions (viz. those caused by fate, through bodily or mental disorders and caused by other beings or elements) and tormented with the scorching miseries in this terrible path of *Saṁsāra*, I do not see any other place of shelter except the umbrella of your pair of feet which (in addition to affording cool shade-protection from the miseries of *Saṁsāra*) shower nectar (of spiritual bliss)[1] on all sides.

10. O Supremely glorious Lord ! Be gracious to lift me up who have fallen in the dark abysmal hole of *Saṁsāra* wherein bitten by the serpent of Death, this person (I myself) is extremely thirsting after low pleasures of senses. Be kind to spri-

1. Bliss of liberation from *Saṁsāra*—VR.

kle me on all sides with your words leading me to the liberation from *Saṁsāra*.

The glorious Lord said :

11. Formerly, King Yudhiṣṭhira (who was friendly to all beings) asked this very question to Bhīṣma, the foremost among the observers of the path of righteousness, while all of us were in the audience.

12. After the termination of the internecine war among the Bharata clans (at Kurukṣetra), he was greatly purturbed and despondent on account of the death of his friends and relatives (in that war). After listening to a number of discourses on various points of Dharma (religion and righteousness), he asked him about the paths of righteousness leading to the emancipation from Saṃsāra.

13. I shall now recount to you those discourses which were full of precepts on spiritual wisdom, dispassion, *Ātmic* realization, faith and devotion, as I heard them from the lips of Bhīṣma.

14. It is my (considered) decision that that is the real *jñāna* (spiritual wisdom) by which one can perceive in all beings, the (twenty-eight principles consisting of the) nine (viz. *Prakṛti*, *Puruṣa*, *mahat*, *ahaṁkāra* and the five *tan-mātrās* or subtle elements), the eleven (the five cognitive senses, five conative organs and the internal-organs or the mind), the five (gross elements viz. the earth, water, fire, air and the ether) and the three (guṇas viz. *Sattva*, *Rajas* and *Tamas*) and also that the *Paramātman* as permeating these all.

15. This is definitely the (real) *vijñāna*—that a person does not now perceive (as he did in the initial stage) the plurality of principles as being real or that the many principles are permeated (through and through) by the one *Para-Brahman* but that *Para-Brahman* is the only Reality (and the other principles, etc. are unreal). He should also see clearly that the origination, continuation and destruction are concerned only with entities which are constituted by three *guṇas* (and as such they are transitory and unreal).

16.* That alone is the Real Existence which continues to exist at the beginning, in the end as well as in the middle and persists while one evolute leads to another and remains unabsorbed in the process of involution (as the residue at the end).

17. The Vedic text, direct perception, tradition and inference—these are the four (authoritative) tools of knowledge. As plurality of phenomenal world is not supported by any of these authoritative instruments of knowledge, a (spiritually) wise person gives up the concept of plurality.

18. As all sacrificial and ritualistic acts (which lead to heavenly life) are the effects and hence subject to change (and transient), a wise person should perceive that all the eventual fruits of such acts including the position of god Brahmā are inauspicious and transitory like the visible ones.

19. I have already expounded to you the path of Devotion, as you cherished a liking for it. I shall expound to you once again the most effective method of the Bhakti-Yoga, O sinless Uddhava.

20-23. Sincere faith in the nectar-like stories about me, constant rehearsal of my glories, unswerving faith and devotion to my worship, singing hymns in my praise, deep reverence in rendering service to me, to prostrate before (touching the ground with eight parts of the body) for bowing me, rendering greater devotion to the worship of my devotees, the perception of my presence in all beings, directing all bodily activities for dedication to my service, to sing exclusively of my glories, to resign the mind to me, renunciation of all desires, to give up for my sake wealth, enjoyments and pleasures (if they come in the way of devotion to me) and dedication to me of the performances of sacrifices, charitable acts (donations, etc.), offering of oblations, repetition of mantras, observance of vows and austere penauce done for my sake—all these (definitely) lead to Devotion.

* VR: The true knowledge recognises the fact that existence is the essential nature of *Ātman* as he does not change with the change of the body (as a god, a man or a sub-human being) and remains at the end (even in *Mokṣa* where physical bodies do not exist).

24. O Uddhava ! It is by performing such acts (of devotion) by persons who have dedicated themselves to me completely, that real Devotion to me is engendered in them. What other objective in life (of such a devotee) remains unaccomplished ?

25. When the mind, full of the attribute called Sattva and hence perfectly tranquil, is resigned to me, the person (concerned) becomes endowed with righteous spiritual wisdom reinforced with dispassion and reaches the state of Iśvara.

26. When (on the contrary) the mind is dedicated to things other than I (viz. persons and objects in Saṁsāra), it goes astray with senses and getting stained by *Rajas* and attached to *asat* (*Tamas* or transitory objects) it becomes the reverse of above (i. e. becomes unrighteous, ignorant, full of passions, etc.)

27. That (act or course of conduct) which promotes devotion unto me is the real Dharma (righteousness) ; the perception of the one-ness of the Soul is spiritual wisdom; non-attachment to guṇas (the objects of senses) is the real dispassion; and possession of mystic powers (such as atomization, magnification, levitation and others is the state of Iśvara.

Uddhava said :

28. O vanquisher of enemies ! What are the different observances which are laid down as *Yama* (self-control) and what varieties of vows are prescribed as *Niyama* ? What is the nature of *Śama* (spiritual quiescence) ? What constitutes *Dama* (Self-restraint) ? O *Kṛṣṇa*, what is the definition of forbearance (*titikṣā*) and that of moral courage ? O Lord !

29. What is the nature of charity and of penance ? What is real bravery ? What is truthfulness ? What constitutes *Ṛta* (moral or divine Law) ? What is real renunciation ? What wealth is desirable ? What is a sacrificial performance and what is the nature of *Dakṣiṇā* (sacrificial fees to be offered to sacrificers)?

30. Where lies the real strength of manhood, O Lord of Lakṣmī? What is the real fortune or gain? O Keśava, what is the Supreme Love and the highest type of modesty (*Hrī*)?

What is the real adornment? What is the nature of pleasure and pain?

31. Who is (really) a learned man and who is a fool? What is the (correct) path? What amount to going astray? What is *Svarga* (celestial world) and what is a hell? Who should be regarded as a kinsman and what is a home?

32. Who is rich and who is poor? Who is pitiable and who is the master (controller)? Be pleased to elucidate to me the contraries of these, O Protector of the righteous.

The Glorious Lord replied:

33-35. Abstention from causing any injury to others, to speak to the point what is true yet agreeable, to abstain (even mentally) from appropriating what belongs to others, absolute-non-attachment, modesty, abstention for accumulating or storing anything in one's possessions, faith in *Śāstras* celibacy, firmness in *Dharma*, forbearance, fearlessness (or to afford protection from fear) (These twelve constitute the *yama* observances). Purification of the mind as well as of the body, repetition of a *mantra* or God's name, austerities, offering oblations (to gods) deep faith and reverence for *Śāstras*, hospitality, performance of my worship, visit to sacred places, working for the good of others, contentment and rendering service to preceptors. These are *Yamas* and *Niyamas*, twelve each in number, prescribed for the followers of the path of *Pravṛtti* and *Nivṛtti*. If these are observed, thy confer prosperity or emancipation (from *Saṃsāra*) as desired by the observers.

36. *Śama* is devoutly and firmly establishing one's intellect (or mind) in me; *Dama* is the control of senses; *Titikṣā* is to bear up quietly with afflictions; Fortitude (*Dhṛti*) is the complete control over the palate and the sex.

37. The highest type of charity is absention from harming other creatures; austerities consist of absention from desires (of enjoyment); heroism lies in conquering one's natural cravings and to look upon all as equal i.e. one-ness (i.e. Brahman) everywhere is truthfulness.

38. Wise persons say that sweet yet truthful speech is the *Ṛta* and non-attachment to one's actions is cleanliness and (not mere bodily cleanliness); renunciation is giving up the

notions of 'I' and 'mine' as well as desires of fruit here and hereafter (and not merely deserting one's home).

39. Righteousness or taking to the path of God-realization is the desirable wealth (and not money, cattle and properity). I am the sacrifice (and should be performed with this knowledge and not as a ritualistic performance). Spiritual enlightenment is real sacrificial fees *Dakṣiṇā* and not gold and other things offered as such); the real strength is the control of breath (which leads to the control of the mind).

40. Fortune is my divine state having the six attributes (such as rulership, piety, glory, affluence and others and not mere favour of luck); The highest gain is (sincere) devotion to me; learning consists in perceiving the underlying one-ness of the *Ātman* (and not mere erudition) and *Hrī* is the abstaining (with repulsion) from doing a prohibited act (and not the sense of shame after committing it).

41. *Śrī* (Adornment) lies in good qualities such as absence of desires (and not gold crown and other ornaments); happiness consists in transcending the sense of both pleasure and pain (and not mere enjoyment); Misery lies in craving after pleasures from fulfilment of desires (and not scorching from fire, etc.). He who knows the path of liberation from the bondage of Saṁsāra (or has the true knowledge of the nature of the bondage and emancipation) is a real *Paṇḍita.*

42. He is a fool who conceives that his body and its belongings constitute the *Ātman.* It is proclaimed that the true path is that which leads (the follower) to me (God-realization and the wrong path is the path of *Saṁsāra* (*Pravṛtti Mārga*) which causes the distraction of the mind. *Svarga* is the predominance of the *Sattva guṇa.*

43. Hell connotes the ascendancy and sway of the *Tamoguṇa,* O friend Uddhava ! The (spiritual) preceptor is one's (real) relative and that is me only. The human body is the house and one who is richly endowed with excellent qualities is a wealthy person.

44. He who is discontented is a destitute and he who has no control over his senses is a pitiable wretch. He is the master whose mind is not attached to *guṇas* (objects of senses),

while the reverse of this (i.e. the slave) is a person who is addicted to the pleasure of senses.

45. In this way, O Uddhava, all your queries have been clearly explained by me. What more need is there for a lengthy discussion ? The following is the criterion of deciding what is good and evil : It is evil to pry into the weak points and merits (of a thing) while the habit not to think of them both is good.

CHAPTER TWENTY

Elucidation of Karma, Jñāna and Bhakti Yogas

Uddhava said :

1. Injunctions and interdictions regarding specific acts are ordained by the *Vedas* which are commandments of you, the Supreme Ruler. And they consider the goodness and badness of acts with reference to the good and evil consequence of those acts. (This being the case, how is it that you say that it is evil to pry into the weak points and merits, while the habit not to think of them both is good (*Supra* 19.45).

2. It is the *Veda* which distinguishes between the order of merit of different castes or social classes and stages in life, of the merit-based gradation of persons born from the marriage of the high caste man with a lower caste woman and the lowcaste man with a higher caste woman. It points out the merits or otherwise of the material, venue, age and season (proper for performing sacrifices) as well as (the acts which lead to) heaven and hell.

3. How is it possible to follow your word (the *Veda*) which is characterised by expressions laying down injunctions and interdictions and which leads men to liberation from *Saṁsāra*, unless one has the power of discrimination between the good and the evil.

4. The *Veda*, a form of your word, serves as an eye to manes, gods and human beings, O Supreme Ruler. It helps them to get insight into the 'unseen' (i.e. the heavenly region or liberation from *Saṁsāra*) and the end and means of attaining them.

5. It is through the *Veda*, your own command, that the notion of distinction between the good and the evil, is derived and not independently by anybody's individual opinion or by nature. When that distinction (recognised by the *Veda*) is refuted by the *Veda* itself that (naturally) causes bewilderment.

The Lord replied :

6. With the desire of securing final beatitude (*Mokṣa*) to beings, three types of Yogas (courses of disciplines) have been expounded by me. They are the path of knowledge, path of (desireless) Action and path of Devotion (and they correspond to the *Brahma*, *Karma* and *Upāsanā* sections of the Śruti).

In no part of the *Veda*, any other means or path of liberation has been propounded.

7. Out of these paths the path of knowledge is meant for those recluses who are nauseated with ritualistic acts (and the ephemeral nature of the promised happiness accruing from them) and consequently have given up such *Karmas*. But the Path of *Karma* is prescribed for those who hanker after the fulfilment of their desires and are not disenchanted with such (ritualistic) acts.

8. The path of Devotion is conducive to the attainment of Liberation in the case of a person who by a lucky chance has come to cherish a devout faith in my stories (and in the efficacy of my name) etc. and who is neither disgusted with nor deeply attached to the performance of (prescribed religious) acts.[1]

One should continue to perform (prescribed religious) actions till he does not feel disgusted.

9. A person should continue to perform the religious acts prescribed for his particular caste and stage of life till he

1. VJ. believes that gods belong to this category.

(being disenchanted with the futility of the promised fruits from those *Karmas*) feels disgusted with them or till devout faith in listening to my stories (meditating upon me and such other form of *Bhakti*) is not engendered in him[1]

10. O Uddhava ! A person who follows the religious duties (prescribed for his particular class (*Varṇa*) and stage in life (*Āśrama*) and worships me through performance of sacrifices without cherishing any interest in the fruits thereof does not go to the heaven or hell unless he commits an act prohibited in *Śāstras* (either by commission or by omission).

11. If, while existing in this body (or the world), a person strictly follows the course of religious duties prescribed for him (i.e. for his particular caste and stage in life) and leads a sinless, pure life, he naturally gains pure knowledge or if he is lucky enough may find devotion engendered in him (as Devotion is superior to knowledge).

12-13. Both the inhabitants of the celestial world and the denizens of hell desire to be born (as human beings) in this world, as this life leads to the attainment of Liberation (from *Saṁsāra*) by means of the paths of knowledge and *Bhakti* which is not possible in the special bodies with which the heavenly or hellish beings are vested. A wise man should not long for heaven just as he would not desire for the infernal region. Nor should he desire to be reborn in this world, as it is due to the attachment to one's body that he blunders (and does not attain liberation).

14. Realizing this (speciality of the human body) and being aware that though this human body is capable of attaining *Mokṣa* (Liberation from *Saṁsāra*) it is after all mortal, a person should not be negligent and exert for attaining Liberation (lit. non-return to this world) before he is overtaken by death.

15. The bird (the individual soul) who has built its nest on the tree (viz. this body) which is being mercilessly hacked down by persons cruel like the god of death, feels happy in abandoning its nest and the tree, if it is not attached to it.

1. VJ. thinks that the Path of *Karma* is expounded in this verse as the performance of *Karmas* is a *must* till spiritual knowledge dawns or devotion is engendered in the mind. It is the *Karma-path* which purifies the mind and renders one eligible for the path of knowledge or devotion.

16. Likewise a person, knowing that life is being mercilessly hacked by day and night and trembling with fear discards all attachments and desires. And after realizing the Supreme Self he settles in the state of perfect bliss.

17. He is certainly a perpetrator of spiritual suicide who would not (even) attempt to get over the sea of worldly existence (*Saṃsāra*) even when he, by a lucky chance (through the grace of God), has easily obtained this excellent boat in the form of the human body which, the main spring of all good fruits[1], is extremely difficult to procure and which is not only equipped with all accessories (useful for all purposes) and piloted by the helmsman in the form of the spiritual preceptor, but also is propelled by me like a driving favourable wind.

18. When, on foreseeing (the evil consequences of attachment to the fruits of *Karmas*) a person gets disgusted with actions prescribed in the *Śāstras* (and meant for obtaining some ulterior motive as its fruit) and thus becomes unattached and indifferent (to the fruits of the *Karmas*), he should control his senses and, by constant practice of directing his mind to contemplation on the Self (*Ātman*), steady it in meditation (on the Self).

19. If, the mind, while being made to concentrate steadily (on the Self) begins to stray (towards objects of sense) immediately and thus becomes unsteady, the Yogī should be vigilant and try to bring it back under control by conciliatory method (by making some slight allowance to its inclination).

20. Exercising control over breath and subduing one's senses, he should not remain negligent about the vagrancy of his mind but watch it vigilantly and with his reasoning capacity reinforced with *Sattva*, he should bring his mind under control.

21. Like unto a horseman breaking an unmanageable horse by allowing its inclination in the beginning (and tightly bridling it just at the proper moment), the established method of repeatedly withdrawing the mind (by the above-mentioned conciliatory process) by knowing its natural inclination, is regarded to be (the proper path to) the highest *Yoga*.

1. The human body is called *Ādya* as it alone is eligible to realize *Brahman* and a being can attain god-head through this body only out of eighty four lakhs of species—EK.

22. With a thorough understanding of the (fundamental) principle of the Sāṅkhya system (of thought), he should contemplate the chain of causation in the evolution (from *Prakṛti* creating the *Mahat*—subtle elements—gross elements—his own body) and in the involution (the reverse of the above process from his body to *Prakṛti*) of all objects, till his mind becomes serene.

23. The mind of a person who is disgusted with the world (due to pondering over the evolution and involution given in the Sāṅkhya philosophy) and becomes renunciated and contemplates repeatedly the teaching of his preceptor, becomes free from all evil thoughts (such as identification of the body with the Self.)

24. It is by means of the path of *Yoga* like *Yama* (self-control) and others and by the knowledge gained by thorough investigation of the ultimate principles (viz. *Sat*—being and *a-sat* non-being) or[1] by worship and propitiation of my images or symbolic representations, that the mind should be made to contemplate on me, the Supreme Soul which is the only object.

25. If (per chance) a *Yogi* happens to commit an iniquity through mistake or lapse on his part, he should burn down that sin by the process of *Yoga* (like meditation of the Lord, repeating the Lord's name, etc.) but should never resort to other expiatory rites.

26. Firm devotion and strict observance of duties prescribed for one's own class in society (*Varṇa*) and stage in life (*Āśrama*) has been called a merit (the opposite of which is obviously demerit or sin). An action—an inborn tendency of living beings to do something—is impure by nature. A distinction between merit and demerit (or virtue and fault) has been drawn (with a view to make people avoid the wrong course). A restriction has been imposed on actions (*Karmas*), as it is intended that all attachment (to worldly objects) be given up.

27. When devout faith in my stories is awakened, a person becomes disenchanted with all the acts (religious rites, sacrifices, etc. enjoined by the *Vedas*). He knows that they (i.e. the rewards promised as a result of those *karmas*) are full

1. 'or' shows the independence of the path of Devotion—SR.

of miseries, but is not able to renounce them (due to a wavering state of mind).

28. Under such circumstances, he should cherish faith in me and with a firm resolution should worship me, full of love and devotion. Even while he continues to enjoy objects of pleasure (or has a longing for them), he should damn them as sources of misery.

29. A sage who constantly worships me according to the Path of Devotion expounded by me previously, finds that all the deep-rooted (and hence apparently in-eradicable) desires in his heart disappear, as I am established therein.

30. The very moment, I, the Soul of all, am realized, the knot (of *ahaṁkāra*) in the heart is snapped; all his doubts are cut asunder, and all his *Karmas* are exhausted.

31. Hence neither spiritual wisdom (*jñāna*) nor renunciation (*vairāgya*) is a general pre-condition for attaining the Final Beatitude (*mokṣa*) (in the Path of devotion) if the *Bhakti-Yogin* (the follower of the path of devotion) has intense devotion to me and has his mind firmly fixed in me.

32-33. What is secured by performing prescribed Vedic *Karmas* or by undergoing austere penance or by spiritual knowledge or from dispassion or by following the path of *Yoga* or by pious liberal donations as also by other means of attaining spiritual bliss—all this my devotee fully and easily realizes by the path of *Bhakti* whether it be *svarga* (Heaven) or *mokṣa* or even my abode.

34. But pious people who are wise and absolutely devoted to me desire nothing, even if absolute liberation from which there is no return to *Saṃsāra*, is conferred on them by me.

35. Desirelessness is, therefore, the highest and the most efficacious way to attain the *summum bonum*. Hence real devotion is engendered in him who longs for no blessings and solicits nothing.

36. Merit and sin resulting from the commission or omission of the enjoined or interdicted acts are not binding on those who are absolutely devoted to me, are even-minded and have realized me who am transcendental to reason.

37. In this way, those who follow these paths proclaimed by me, attain to the blessed abode of mine, which the learned know as the Supreme *Brahman*.

CHAPTER TWENTYONE

Criteria for determining the good and the evil

The Lord said:

1. Those persons who discard the path of devotion, spiritual knowledge and righteous (desireless) actions which have been expounded by me (and which lead to me), and seek trivial pleasures through fickle senses, continue to wander through various species in *saṁsāra*.

2. Firm adherence to the course of duties to which one is eligible (by *Śāstric* prescription) is described as virtue while the reverse of it (i.e. strayed devotion to another man's duties to which one is not eligible) is a fault. Such is the definite decision about them both (i.e. about virtue and fault)[1].

3.* Even if things (or acts) be similar, the decisions that it is pure or impure, virtue or fault, auspicious or inauspicious, are made for the guidance of investigation so that one may control one's inclination towards them.

4. O sinless Uddhava ! It is for the sake of distinguishing the righteous way from the unrighteous, what is pure and what is impure, has been decided for regulating the behaviour —what course of conduct is permissible for kings (under emergency some concession has to be given to a ruler for adopting the inauspicious or impure means or to an individual for

1. ŚR. clarifies that a virtue or a fault is not inherent in the act, but it is the eligibility of the doer which decides the matter.

* VR. Though the factors of an act (such as Time, Place, agent, *mantras* or the particular karma be the same, they present two different sides of eligibility. It is after investigation that one can decide whether it is good (leading to auspicious consequences) and bad (resulting in evil consequences).

the bare maintenance of his life but to store such impure substances is forbidden). Such a (sinless) course of conduct has been shown by me (in the form of *smṛti*-writers like Manu and others) for the guidance of those who are the bearers of the responsibility of showing the path of religion.

5-6. The elements, viz. earth, water, fire, air and sky, united with the Soul, constitute the causes of the bodies of all beings, from god Brahmā to an immobile. Even through the point of material bodies and the *Ātman* all creatures are constitutionally the same, it is, however, to enable these creatures to attain their respective objectives in life (viz. *Dharma*, *Artha*, *Kāma* and *Mokṣa*) that the Veda has given them diverse names and forms (about their respective *Varṇa* and *Āśrama*) and enjoined their respective code of conduct.

7. It is for regulating what work should be done or what act be prohibited that qualities like goodness or badness have been ordained by me with respect to time, place and other conditions, as well as with reference to substances or things (like rice) to be obtained, O pious-most Uddhava, (my object being to ensure the attainment of the fruits of Karma[1].

8. Out of countries, those tracts of land where black-antelopes are not found are unholy, and it is still more so, if people there-of cherish no devotion to Brāhmaṇas. Even if hallowed by the presence of black deer, the tract known as Sauvīra[2] (i.e. lacking in pious people) or Kīkaṭa[3] (Eastern Bihar, Bengal and Orissa and inhabited by the uncultured people or having the majority of Mlecchas or a barren place, is unholy.

1. *Karmaṇām niyamārtham phala-sādhanārtham* /—VJ.

2. Variously identified with upper sindh (VR and N.L. De) or northern Saurāṣṭra along the Gulf of Cutch (Rhys Davids.) ŚR. is led away by grammatical derivation.

3. It appears that in the old Smṛti period, these states were not completely Aryanised. Hence a visitor to them, except on purpose of a holy pilgrimage, had to expiate the sin of visiting it, by the rite of investing the sacred thread. VR quotes a *smṛti* text as follows :

Aṅga-Vaṅga-Kaliṅgeṣu Saurāṣṭra-Magadheṣu ca /
Tīrtha-yātrām vinā gatvā punaḥ saṁskāram arhati //

9. That period of time is regarded as auspicious or good which is proper for performing Vedic rites either due to adequate supply of materials (for that rite or sacrifice) or by its very nature (e.g. the early part of the day). But the time when the materials for the rite are not available or there are politically, unsettled conditions and earthquakes etc., or when the period is unfit for performance of religious rites (e.g. during the mourning period), that period of Time is considered to be bad or inauspicious.

10. The purity or impurity of a substance depends on the contacts with some other thing (e.g. washing with water purifies a thing, while if contacted with urine it becomes impure), or by the word (e.g. in case of doubt about purity, the decision of a learned Brāhmaṇa), or by purification (e.g. sprinkling flowers with water purifies them, but by smelling they lose their sanctity for worship), by passage of time[1], or by the bigness or smallness of size (e.g. a big lake cannot be polluted by the touch of a man of the depressed class but it is regarded 'polluted', if the tank is a small one.)

11 (The same thing becomes pure to one and impure to another). The purity or the impurity of a thing depends upon the physical strength or weakness[2] (Time of receiving) the information or knowledge[3] and affluence;[4] (certain things are pure or impure in relation to different places, states and other circumstances). Hence the incurrence of sin depends on the time and other circumstances[5].

1. ŚR. quotes a *Smṛti* which lays down :

Rainwater stored in reservoirs should be used for drinking but it should be avoided for the first three days. As for water stored at other times, one should wait for ten days after which it attains purity.

2. Eating food during the period of solar or lunar eclipse is prohibited as sinful to normal people but is permissible to the aged, sick or weak persons —ŚR.

3. If the birth of a child in the family is informed within ten days, the nearest kins have to observe a seclusion but the same information after ten days has no such binding effect.—ŚR.

4. To use soiled or old clothes is permissible to the poor, but a rich person incurs sin by using them—ŚR.

5. For example : It is sinful not to wear a gold ring at the time of performing *sandhyā* or other religious duties. But it is not sinful if they are

12. The purity of (food) grains, utensils of wood, bones (like ivory), textiles, liquids like oil, ghee, metals like gold and deer skins and earthen wares, bricks etc. is decided by Time, air, fire, earth and water either jointly or severally.

13. By applying which things an object smeared with an impure thing removes that impure coating, and foul smell and restores its normal state to it, is called the purifier.

14. A 'twice-born' person (even a Śūdra is to be included in this category) should purify himself by sanctifying acts and factors like bathing, giving charitable gifts, performance of penance, age (of eligibility for performing a certain act) physical power, initiatory rites like investiture of the sacred thread, performance of *sandhyā*, remembrance of the Lord and his name, and then proceed to perform his prescribed duty.

15. The purity of *Mantras* depends on correctly knowing its procedure and application from the proper preceptor. Resigning a *Karma* to me, is the purity of that act. Religious merit is acquired through the purity of above-mentioned six (viz. place, time, substance, agent, the sacred formula—the *mantra* and the righteous act performed). The opposite of it results from the absence of these circumstances.

16. (Intrinsically a thing or an act is neither good nor bad). Under some circumstance a merit turns out to be demerit. (Acceptance of help of a thing in emergency may be condoned but the same is a fault in normal condition), but by a quirk of fate, it may be *vice versa*. The *Vedas* have ordained some injunctions for the regulation in deciding merit and demerit (or for creation of dispassion about objects of senses), but confusion in understanding them fundamentally cuts the distinction.

17. Those who are already sinners, commission of an act similar to other sinner is no longer a demerit. Sexual intercourse with one's married wife (during the prescribed

not worn in regions infested by robbers. ŚR. quotes a *Smṛti* text which lays down that the factors of time, place, physical and mental condition, materials, its objects and other relevant circumstances must be taken into account before determining the purity of a thing or a person.

period) is not a sin for a householder, though it is so for a *Sannyāsin*. He who lies on the ground has no further fall.

18. From whatever object or course of action, a person desists, he becomes free from attachment. This *Dharma* (righteous course of action) is the source of well-being and removes grief, delusion and fear.

19. By mistaken attribution of agreeable qualities to (sense)-objects, man comes to cherish attachment for them. From attachment springs up the desire to possess it, and desire leads to quarrel among men (for securing it for one's self).

20. A quarrel breeds irrepressible anger which is followed by infatuation. And the all-round grasping capacity and judgement of man is soon swallowed up (and obscured) by this self-delusion.

21. O pious Uddhava ! A man devoid of intellect and judgement is reduced to the stage of non-existence. He fails in (accomplishing) his purpose in life, even as a man who has lost his consciousness or is dead.

22. Through deep attachment to worldly objects, he does not realize himself nor the Supreme Self. He wastes his life in vain like a tree, breathing mechanically like bellows.

23. Just as a promise of delicious (eatables) is made (to children) before administering a dose of (wholesome yet unpalatable) medicine, this promise of fruits to be reaped (in heaven) is made for creating a liking (for religious duties), as an introduction to the elucidation of the (path to the) *summum bonum* or *Mokṣa*, even though it does not lead men to the final beatitude.

24. Even though they are the cause of misery (viz. bondage in *Saṃsāra*) to the Soul, men, by their very nature, are attached in their heart of hearts to their desires and belongings (like cattle) to their life and to their relatives.

25. How can a wise person (or the Veda) direct persons who are ignorant of their own real interests (or the highest spiritual bliss) and yet put implicit faith in the Vedas which promise cattle, long life[1], progeny etc., through per-

1. "Span of life, power of the senses—VR.

formance of sacrifices wander in the path of misery (of *Saṃsāra*) and (after enjoying the celestial life) enter the dark hell in the form of plant life?[1]

26. Not comprehending this real purport of the *Vedas*, some persons of low understanding (of Asura mentality) mistake flowers (i.e. flower-like heavenly enjoyments) for the fruit of eternal bliss in *Mokṣa*. But the real knowers of the *Veda*) like sage Vyāsa) never do so[2].

27. Persons hankering after sensual desires are miserly and avaricious. They regard the flower (the flowery pleasures in heaven) as the fruit (of Liberation from *saṁsāra*). They are stupefied by the Fire-cult, and at the end of their life go by the path of smoke (*dhūma mārga*), and fail to realize their self and their real region, viz. *Mokṣa*.

28. Like unto persons whose vision is bedimmed with mist, they, to whom ritualistic performance or killing beasts for sacrifices appear as the real teachings of the *Veda* and are bent on gratifying their carnal desires, do not know me who am stationed in their very heart (as their Inner Controller)—me who constitute this universe, and from whom this world has been created, O dear Uddhava.

29. If persons have a liking for eating flesh and would like to kill animals, they should restrict this injury to life to the performance of sacrifices (in which the flesh remaining after oblations is shared by all as *prasāda*—the grace of gods). But this (performance of animal sacrifices) is not an obligatory duty.[3] Without understanding my implied meaning expressed indirectly, these persons who are addicted to sensual

1. VJ. raises the objection that the scripture which misleads people to momentary pleasures would cease to be *Veda* (*katham iti viṣayābhiniveśena tamo viśatas tān punas teṣu viṣayeṣu Vedaḥ katham yuñjyan na katham api yunakti / unmatta-vākya-sāmyaprāpti-bhayād iti śeṣaḥ /*

2. VJ. : Persons of Asura nature being ignorant of the true purport of the *Vedas* speak of the heavenly happiness when they really mean that Liberation from *saṁsāra* is the real fruit. VJ. thinks that Asuras (i.e. persons of Asura nature) are implied in these verses.

3. Some editions add : "Hearing this commandment of the Veda, people are not deluded into such acts."

pleasures[1], unnecessarily kill animals and get themselves troubled and tortured by them after death.

30. Those wicked persons who take delight in killing animals for sport, (outwardly) worship gods, manes and lords of beings by the slaughtered animals oblated in performing sacrifices, but they really want to gratify their addiction (to flesh).

31. Painting in their mind (the rosy picture) that the next world which is unreal like a dream, non-existent, yet charming to the ear, is certainly real, they spend their resources (in performing sacrifices) entertaining the hopes of blessings (in the next world), just as a merchant, (abandoning his present fortune) stakes the whole of his property (in a dubious sea voyage) in the hope of earning more wealth (and loses both).

32. Persons in whom these attributes, viz. *Sattva*, *Rajas* and *Tamas* are ingrained, worship gods headed by Indra who, being possessed of *Sattva*, *Rajas* and *Tamas*, take delight in them but they do not worship me (who transcend the *guṇas*).

33. They strongly hope that by worshipping god with performance of sacrifices in this world (during their life-time), they would enjoy themselves with heavenly pleasures (in the next world) and at the end of that celestial life, they would be born in noble lineage and live in palatial mansions.

34. With their minds distracted by the flowery language of *Karma-Kāṇḍa* holding out promise of heavenly life) these proud and highly obstinate persons (steeped in perverse notions) do not like even the mention of my name.

35. (As a matter of fact the *Vedas* advocate the path of renunciation). Although the *Vedas* deal with the three subjects (viz. those concerning ritualism, devotion and spiritual knowledge), they teach mainly about the *Brahman* and the *Ātman*[2]

1. SS & VR add here : *vṛthā paśūn vihiṃsanti hiṃsyante pretya tais tu te j*

2. VR. : They teach that the Supreme *Brahman* is abiding as the Inner Controller in all beings (*sarvāntarātma-bhūta-Para-brahma-viṣayaḥ*). They deal with the nature of the Supreme *Brahman*, His attributes and the path of *Brahma*-realization.

(that the *Ātman* and *Brahman* are identical). The Vedic texts (*mantras*) or their seers present their exposition in an indirect way, as such presentation (with hidden import) is liked by me (it is expected that only the pure-hearted persons are eligible to know the real import of *Vedas*. If others follow it literally, they will be misled and give up their *karmas* (religious duties) prematurely).

36.* The *Veda*, the verbal form of the Brahman, is extremely difficult for comprehension. It constitutes the vital air (The *Parā* stages of speech), the mental faculty (the *Paśyantī* and *Madhyamā* stages of speech at the mental plane) and the oral expression (the *Vaikharī* stage). From the cosmic point of view the cosmic *prāṇa* is limitless and unending, too deep for comprehension and unfathomable like the sea.

37. It is presided over (from within) by me who am all pervading, master of infinite powers, the attributeless, changeless *Brahman*, the inner Controller and perceived in all created beings in the form of 'unstruck', (*anāhata*) sound like fibers filling the stalk of a lotus.

38. Just as a spider evolves (lit. vomits) out of its mouth woolly cob-web fibers from its heart, the Lord in the form of *Hiranyagarbha*, through *Prāṇa* (the vital air) manifests himself in the form of Veda. Essentially he is absolutely blissful. With the material of eternally abiding unstruck, (*anāhata*) sound emanating from the cavity of the heart through the medium of the mind, he brings out various sounds represented in the letters of the alphabet.

39-40 The Lord who is the embodiment of the Vedic meters and essentially sweet (lit. nectarine), manifests out of Oṁ

* (i) *EK* : After explaining how *Praṇava* evolves from the *Parā vāṇī* till it is expressed orally (with the *vaikharī* he states that despite the efforts of sages like Vyāsa, Sumantu, Jaimini and others, the *Veda* has remained incomprehensible, but it is the Lord who knows the inner subtle meaning of the Veda.

(ii) *VJ* : *Veda* is incomprehensible except through my Grace. The terms *prāṇa* etc. in the verse designate god Brahmā and others which preside over senses. The *Veda* is too deep etc. like the sea for the ineligible persons (*alpādhikāriṇaḥ*).

the *Vaikhari* form (of speech) which flowed out in a thousand ways beautiful with various sounds classified as consonants, vowels, sibilants (Ś,Ṣ,S), semivowels (y,r,l,v). Such proliferated *praṇava* (OṀ) became expanded in various languages and was characterised by metres each consisting of four more letters than the previous one, and is (in a way) limitless. The Lord who creates this unlimited Vedic speech, also withdraws it[1] within himself.

41. (In the *Vedas*) there are many metres like Gāyatrī, Uṣṇik, Anuṣṭubh, Bṛhatī, Paṅkti, Triṣṭubha, Jagatī, Aticchanda Atyasṭi Atijagatī and Virāṭ.

42. Nobody else except I in this world, knows the real implica ion[2]—the very heart as to what the *Veda* prescribes, what it explains, what it prohibits after making a statement.

43.* It lays down injunctions of worshipping me (through performance of sacrifices—This is the *Karma* Kāṇḍa).

1. *VR.* : All the articulated sounds are evolved out of OM (*Praṇava*). It is ever-abiding and of unlimited extent, expressing wonderful ideas in four chief metres (each foot of which is longer by four syllables than that of the previous metre). It is *Prāṇa* which evolves and withdraws this speech.

2. VJ. : It is only the vital breath who, through my Grace knows it (*..cet ko vāyur mat-prasādāt vetti*)

* (1) ŚR and GD : Just as the sap derived from the seed by the sprout proliferates into branches but the original sap runs all through these branches, leaves etc., the Lord, the "sap" of *Praṇava*, pervades all the branches of the *Veda* which is a proliferation of Om.

ŚR. pays obeisance to the eternally-free promulgator and Knower of the Veda who enlightened him on what is *Ātman*. This Supreme Ruler is his preceptor and his preceptor is the Almighty Lord. 'To him I bow'.

(2) VR. : The Veda states that the difference such as a man, a god, a subhuman being etc., is the modification of *Prakṛti* and this difference has nothing to do with the individual Soul (*jīva*). The *veda* finally concludes that I (the Lord) am distinct from every other principles (*vedaḥ . . . deva-manuṣyādi-bhidām māyā-mātram prakṛti-mātram anūdyatām jīva-svarūpe pratiṣiddhya . . . sarva-tattva-vilakṣaṇa-mat-pratipādanena paryavasita-vyāpāro bhavatītyetāvān evetyarthaḥ* !)

(3) VJ. : There is no difference in my incarnations. I am Viṣṇu in each of them. The bondage of *saṁsāra* is due to my will. By following the path of devotion, the spiritual knowledge dawns and the *jīva* is liberated. Stating this the *Veda* which depends on Vāsudeva for its supports sinks into silence.

It declares my Nature (as gods to be worshipped and enunciates the path of Devotion or, and it removes Upāsanā Kāṇḍa) external universe that is imposed on me (i.e. the part called knowledge—*Jñāna Kāṇḍa*). I am verily the purport of the entire *Veda*. Basing itself on me, the *Veda* first explains diversity (in me) as the result of *Māyā*—(Finally) denying the reality of diversity, the *Veda* assumes silence (is merged in me. Ultimately I alone stay existent).

CHAPTER TWENTYTWO

Enumeration of Principles (Tattvas) The Distinction between Prakṛti and Puruṣa

Uddhava enquired :

1. How many fundamental categories or principles have been enumerated by sages, O Lord of the Universe ? We have heard you enumerate them as nine, eleven, five, three—in all twenty-eight categories—previously.[1]

2-3. Some say that the number of categories is twentysix, others twentyfive, some others seven; some declare it to be sixteen, four and eleven respectively; while some others state that it is seventeen, some, sixteen while some others thirteen. Be pleased to explain to me, O Long-lived one, with what standpoints the sages severally declare (lit. sing) such a variety in the total number of categories.

The Lord replied :

4*. Though it is not supported by Reality what those Brāhmaṇas (experts in *Vedas*) declare is but correct as all the

(4) JG. : The Veda feels that it has achieved its purpose by entire dependence on Lord Kṛṣṇa. He quoted BG. (XV. 15). *Vedaiś ca sarvair aham eva vedyaḥ* etc.

1. vide *Supra*, ch. 19.14.

*. VR : when the Brāhmaṇas accept my Māyā or Prakṛti as the basis for classification, what position is impossible and hence untenable. Hence all the positions taken by Brāhmaṇas stand to reason.

categories are mutually inclusive. What theory is not tenable (lit. difficult to establish) when my Māyā potency is accepted.

5. "The reality is not as you stated; what I affirm is correct." The cause of difference among such disputants is my insurmountable potencies[1] viz. *Sattva*, *Rajas* and *Tamas* which create innumerable mental tendencies.

6*. Difference (of viewpoints or theories) which becomes the subject of arguments among the disputants arises due to the cogitations (and resulting permutations and combination) of these powers. But when the control of the mind and the senses is achieved, the cause of disputation disappears and as a sequal, wrangling or discussion ceases altogether.

7. Due to the mutual inclusiveness of the categories, the enumeration of categories varies according to the stance adopted by the speaker in explaining them as cause and effect, (resulting in the inclusion of effects into causes).

8. Even in only one category all the other categories are found included, irrespective of their inclusion either as a cause or an effect.

9. As there is the possibility of offering a logical reasoning for the causal relations of these categories as well as their enumeration as advanced by these disputants, according to their capacity of argumentation, we, therefore accept the position presented by them.

10. As realization of the *Ātman* by self-effort is not possible in the case of a person possessed by nescience or ignorance which has no beginning, another person who knows the truth is essential for imparting the truth to him. (This preceptor being God as distinct from Jīva, the number of categories becomes twentysix according to these disputants).

11. (But those who hold that the number of these principles is twentyfive and not twentysix argue:) There is not the slightest distinction between *Puruṣa* (Individual Soul) and

1. VR. regards *Prakṛti*, *Mahat*, *Ahaṅkāra*, etc. as God's powers.

*. According to *VJ*, wrong apprehension is due to the different powers of the Lord and the wrangling on different viewpoints is due to different attitudes of the mind. Once the mind is concentrated on the Lord through sense-control, misapprehension disappears.

Īśvara (God), as both are characterised by intelligence and consciousness). The assumption that they are mutually distinct and different is not correct. (The argument that God must be posited for imparting Self-realization is untenable as) (Self-knowledge or the faculty of knowing is inherent in *sattva-guṇa* which is a constituent of *Prakṛti*.

12. *Prakṛti* is nothing but the equilibrium of the attributes or modifications known as *Sattva*, *Rajas* and *Tamas*. They (*Sattva*, *Rajas* and *Tamas*) are the cause of the creation, sustenance and destruction of the universe respectively. Thus they are the attributes of *Prakṛti* and never that of *Ātman*.

13. In this (Sāṅkhya) system of thought, knowledge is regarded as the modification of the attribute called *Sattva*, action, that of *Rajas* and ignorance, that of *Tamas*. Time is the cogitating principle disturbing the equilibrium and agitating the *guṇas* while Nature is the *Sūtra* or *Mahat*.

14*. (After elucidating the three categories mentioned (v. one above) the Lord enumerates the nine principles in that verse as follows :)

Puruṣa (The Intelligent Principle), *Prakṛti* (The Primordial Matter), *Vyakta* or *Mahat* (the principle of Cosmic intelligence) Ahaṁkāra (the cosmic Ego), the sky, air, fire or light, water and the earth—these are the nine categories enumerated by me.

15. The senses of hearing, touch, sight, smell and taste—are the faculties of cognitive senses. While the organs of speech, hands, the organ of generation, the organ of excretion are the conative organs. The mind, however, is both a cognitive and conative (internal) organ, dear Uddhava.

16. Sound, touch, taste, smell and colour or form—these are the five varieties of objects of senses, while locomotion, expression or speech, excretion (including urination and defecation) and manual skill are the functions of the organs of action.

*. VR. : *Puruṣa* and *Prakṛti* constitute the body of Paramātman. *Ahaṅkāra* includes all sense-organs and the five elements have in them five objects of senses.

17. At the beginning, at the time of creation of the Universe, *Prakṛti* assumes the functions of both cause and effects. Through its attributes *Sattva* and others, it assumes the state of being created, while the unmanifest *Puruṣa* remains as a witness.

18. The *Mahat* and other categories being agitated and impregnated with the energy of the glance of the intelligent principle (*Puruṣa*) combine together and create the egg of the Universe, reinforced with the power imparted by *Prakṛti*.

19. Those who hold that there are only seven categories state them as follows: Five categories beginning with the ether, knowledge i.e. knower or *Jīva* (Individual soul) and the *Ātman* (Supreme Soul), the support (of the seer and the seen, the subject and the object). The body, sense organs (and five) life breaths are evolved from these.

20. According to those who hold that the number of categories is six, they are as follows: Five elements and the sixth is the Supreme Person. Combining with the elements which are evolved (out of himself) by him, he created this universe and entered into it (as *Antaryāmin*, the Inner controller).

21. *(Another view mentioned in verse above holds that) the number of categories is only four. These are as follows: Fire, water and food i.e. the earth, which are born of the (fourth category viz.) *Ātman*. Like the evolution of things made up of parts, the creation of the universe (which too consists of numerous parts) has taken place out of these (four categories).

22. (In verse 3 above, a view holds that the total number of categories is seventeen.) When the total number of categories is spoken of as seventeen, they are enumerated as follows; Five gross elements, five subtle elements[1] (*mātrā* = *tan-mātrā*); five

* It is not understood why VR includes the explanation of eleven categories here when a later i.e. 24th verse deals with eleven categories. According to VR the *Ātman*, five elements and five (cognitive) senses make up the eleven categories.

1. EK takes *mātrā* = objects of senses, EB 22.2-4.

(cognitive) senses, mind and the *Ātman*, the seventeenth category.

23. When (the principles or categories are) counted as sixteen, the Ātman (the thinking Principle) is also spoken of as the mind (the rest being as in the above verse). They (number of categories) are said to be thirteen, when the five elements (*Bhūtas*), five senses, the mind and soul in two forms (viz. Individual soul and the Supreme Soul) are calculated together.

24. Another view which holds that the total number of categories as eleven, is as follows: The Soul (including the mind) consists of five elements (*Bhūtas*) and five senses. While eight *Prakṛtis* (viz. *mahat*, *Ahaṅkāra*, mind and five elements, combined with *Puruṣa* (the intelligent Principle) make up the nine categories.

25. In this way different enumerations of fundamental categories have been hypothesized by old sages (to clarify the difference between *Prakṛti* and *Puruṣa*. All of them are tenable as they are cogently supported by (logical) reasoning. How can a theory proposed by the wise be unbecoming ?

Uddhava submitted :

26. O Kṛṣṇa, although (as you say it) *Prakṛti* (Primordial nature) and *Puruṣa* (the intelligent Principle possess by their very nature different distinctive characteristics, (in our practical life) no difference between them is noticeable as they are mutually dependent and inter-related. (The *Ātman* is found in the physical body which is the product of *Prakṛti* while *Prakṛti* is found in the *Ātman*, as both body and Soul appear identical).

27. For the *Ātman* is noticed in the *Prakṛti* (the physical body being a product of *Prakṛti*), while the *Prakṛti* is found in the *Ātman*. (The very concept of "I" is impossible unless *Prakṛti* and *Ātman* are together, O lotus-eyed Lord, it behoves you to remove this grave doubt in my mind, by your decisive words supported by skilful logical reasons, O Omniscient Lord.

28. It is through your grace that the individual Souls (*jivas*) receive enlightenment. It is due to your power (called *Avidyā* or Nescience) that knowledge of the *Jivas* is obscur-

ed. You alone and nobody else knows the course and working of your own Mâyâ.

The Lord replied :

29. There is a fundamental difference between *Prakṛti*[1] (the psycho-physical organism called the body) and *Puruṣa* (the Soul), O eminent Uddhava. This (body) is subject to changes (such as boy-hood, youth, old age, etc.) as it is created out of the disturbance of the balance of *guṇas* (while the Soul is changeless and self-existent).

30. Dear Uddhava my *Māyā* which is constituted of three *guṇas*, creates through them manifold differences and concepts about them, in various ways. The creation which is subject to modifications is of three types—*Adhyātma*, *Adhidaiva* and *Adhibhūta*.

31. (For example) The sense of sight is *Adhyātma* The form or colour (i.e. the object seen) is *Adhibhūta* and the *aṃśa* or part of the sun present in the occular sense is *Adhidaiva*. These are interdependent (any one of them depends on the other two) for its existence. But not so that (the sun) which exists independently in the sky. In the same way the Soul (*Ātman*) who is the cause of the *Adhyātma* etc. is different from them. It is by virtue of his own inherent power of consciousness that he illumines other agents (such as *Adhyātma*) which shed light on others. Similar (threefold) nature can be predicated about the senses of touch, hearing, smell and taste and of the mental faculties (ego, etc.)

1. SS.VR. and VJ. interpret *Prakṛti* in a broad sense as 'the created universe'.

(i) VR : This created universe consisting of *Adhibhūta*, *Adhidaiva* and *Adhyātma*, is evolved out of *Ahaṁkāra* which in turn is the evolute of *Prakṛti*. Ahaṁkāra as applied to an individual is a synthesis of *Ātmic* (or psychic) qualities expressing love, hate and physical qualities like corpulence, etc.

(ii) VJ : There is a cardinal difference between *Prakṛti* and *Puruṣa*. The confusion between the two is due to misapprehension caused by *Tamoguṇa*. The universe is a creation of the combination of *guṇas* in different proportions, with a particular *guṇa* dominating the whole combination.

32. *Ahaṁkāra* (the ego) is the modification caused by the agitation of *guṇas* (as a result of the disturbance of their equilibrium) caused by the Time-spirit or the Supreme Ruler (who is thus an instrumental cause). It is an evolute of the *Mahat*, of which *Prakṛti* is the material cause. It is of three types viz. *Vaikārika* (from *Sattva guṇa*), *Aindriya* (from *Rajo-guṇa*) and *Tāmasa* (from *Tamo-guṇa*). It is the *Ahaṁkāra* which causes the notion of difference and delusion.

33. The *Ātman* is essentially pure knowledge. The controversy about the existence or non-existence of difference (between the Soul and the body or *Ahaṁkāra* is due to non-realization of the self. Though it has no basis and is meaningless (as it lasts till self-realization), it is true that it will not disappear from the minds of those who are averse to me—their very self.[1]

Uddhava said :

34-35. Be pleased to explain to me how persons whose minds have turned away from you, accept (are born into) and give up (in death) various bodies high or low as determined by their own *Karmas*, O Govinda. This phenomenon is very difficult to comprehend (properly in all its aspects) by persons of poor understanding. Generally there is a scarcity of persons who know this as all people are deluded (by your Māyā)[2]

The Lord explained :

36. The mind of men as modified by the subtle impressions left by *karmas* and accompanied by the five (subtle)

1. VJ : Such people presume existence for the non-existence and *vice versa*. Perceiving what is contrary to reality these people identify *Jīva* with *Īśvara* and deny the reality of the universe (A dig at *Advaitavāda*). According to VJ—difference between *Jīva*, *Īśvara* and the reality of the universe is true, but the opponents deny it and hence the controversy.

2. VJ thinks that the purpose of Uddhavas' asking this question is to know if there is any other cause of the transmigration of the soul.

(*nityānāṁ jīvānāṁ janma-mṛti kāryyau, Karmetara kāraṇaṁ kim iti pṛcchati Uddhavaḥ*).

senses, transmigrates from one region (i.e. body) to another and the Soul though distinctly different from them, follows (due to the influence of *Ahaṁkāra*.)

37. The mind is under the dominance of (the residual impressions left by) *Karmas*. According to their influence the mind (at the time of death) broods over the objects actually experienced (during the life-time) or heard (as promises of future fruits of *karmas* as stated in scriptures. (After death) he becomes manifest (i.e. is reborn) among the objects contemplated by him and the previous objects (in the last existence) are lost in oblivion. Thereafter, the memory connecting the previous existence with the present birth becomes lost.

38. Due to excessive attachment to the present body and objects of enjoyment or due to some mysterious reason a person does not remember (anything about) his body, etc. of the) last existence. Such total obliviousness is verily the death of a being. (It is the body that is forgotten and dead and not the Soul).

39. And they (scriptures) opine that the (new) birth of a being consists of the identification on the part of the *jīva* with the objects of enjoyment i.e. with a particular body just as one imagines oneself identical with the body in one's dreams or in a day-dream (forgetting that his body in the wakeful condition is different, O liberal Uddhava.

40. In this manner, in the present dream state, the *jīva* does not remember his previous dreams or reverie and looks upon himself as a newly born person, though as a matter of fact he is the same old already existent person.

41. When a new body which is the site of the ten sense-organs, is born or the mind, the basis of the senses, identifies itself with a new body (in a different birth), the threefold distinction (viz. a particular body being the highest, the middling and the lowest, Or of being in the wakeful, dreamy or sleepy state, Or the body, the mind and senses) though unreal, becomes apparent in the *Ātman* who alone is real. Due to false identification with them, the *Ātman* becomes the cause for the idea of internal and external differences (i.e. He enjoys external objects of senses and experiences internal (mental) states such as pleasure, pain etc.). Even as

an individual Soul (*jīva*) creates (out of himself) a number of unreal bodies and sees himself as many in a dream or the father of a wicked son, though himself impartial, looks upon differently with the friends and foes of his wicked sons.

42. (In order to confirm Uddhava's feeling of renunciation, the Lord adds unasked).

It is every moment that bodies of creatures come into being and go out of existence, through the force of Time of inexorable velocity. But the velocity is too subtle to be perceptible to gross senses.

43. Just as in the cases of changes (in size of) flames, the flow of the current of a stream and changes in the (green or unripe, yellowish or ripe) appearances of fruit, so in the case of all created beings, changes in age and other factors (such as physical strength, lust, skill, etc. are brought about by (the continuous current of) Time.

44. (Even though the luminous particles in a flame appear and disappear every moment) the statement is made that 'This is the same lamp', (and although particles of water flow down the current giving place to other ones at the same spot in the stream of water) it is asserted that 'this is the same water of the stream',[1] similarly when the persons whose life is a waste (due to ignorance) say, 'He is the same man,' their notion and talk is unreal (for changes take place in the body every moment. The notion of unchanging absolute identity is incorrect).

45. Even this (ignorant) person is neither born nor dead due to the seed of his *karmas*. The *Ātman* is immortal. It is an illusion to predicate birth and death in the case of *Ātman*, as in the case of fire (which survives to the end of the *Kalpa* but) which is regarded as enkindled or extinguished due to the limiting condition of the piece of wood with which it is associated.

46. Entry into the womb, existence in the womb, birth, childhood (upto the age of five), boyhood (upto the age of sixteen), youth (upto the age of fifty), middle age (upto the age of sixty), old age and death—These are the nine stages of the body.

47. These fanciful states of the body (which are not related to the Soul), both high and low, are identified as one's own due to associations with *Guṇas*. It is seldom that someone disowns them and casts them off (through the Grace of God).

48. One's own birth can be inferred from that of one's son and death, by that of one's father. But he who clearly understands that birth and death are related to the body, this knower is the *Ātman* who is not subject to and characterized by both (birth and death).

49. Just as the knower of the sprouting of a plant and of its end, is different from the plant itself, so also the *Ātman* who is the seer, is distinct from the body.

50. An ignorant person does not distinguish his *Ātman* from his body in this way and becomes infatuated with the object of the senses and identifies himself with the body, and thus becomes a subject of transmigration or *Saṁsāra*.

51. He wanders in the whirligig of *Saṁsāra* by being born as a sage or a god by doing actions dominated by *sattva-guṇa*; by his association with *rajas* he is born among *Asuras* or human beings, and through association with *tamas*, he goes to the state of evil spirits or sub-human beings.

52. Just as one imitates the *artistes* while one witnesses a dance or attends a musical performance, in the same way the *Ātman* though free from desires or inactive, witnesses the qualities of *Ahaṁkāra* and is prompted to imitate them.

53-54. Just as trees (though stationary) on the bank of a flowing stream of water appear to be moving or when the eye is set rolling, the earth appears to be rolling; or just as reveries and dream visions though unreal give the pleasurable and painful experience to one, similarly, the *saṁsāra* that is the pleasures or the pains experienced therein are unreal, O descendent of Dāśārha.

55. Though from the point of reality, worldly objects have no existence, the *saṁsāra* does not vanish in the case of a person who broods over them, just as a person experiences evils in a dream.

56. Therefore, O Uddhava, do not enjoy the objects of pleasure with the senses which are by nature evil (unreal). Please understand that it is merely an illusion which shows difference which is reflected in the *Ātman* due to ignorance about its true nature.

57-58. Even if scolded, insulted, defrauded, envied, belaboured, fettered, deprived of the means of livelihood or defiled with actual spitting and urination and thus persecuted in various ways by the wicked and the ignorant, and thus subjected to a difficult situation, an aspirant after Final beatitude should extricate his *Ātman* by dint of his own self.

Uddhava submitted:

59. Please explain to me in such a way as I may understand it, O prominent among the eloquents. I consider this outrage of the wicked on my self as simply unbearable.

60. Nature (or Attachment to one's body) is too powerful even for learned people, (they will certainly revolt against such treatment) except in the case of those who are absorbed in performing the (course of) duties enjoined by you, and have become quiescent by securing asylum at your feet.

CHAPTER TWENTYTHREE

The Song of a Recluse (Bhikṣu Gitā)

Śri Śuka (son of the sage Bādarāyaṇa) said:

1. When thus prayed by Uddhava, the foremost of his devotees, Lord Kṛṣṇa, the prominent leader of the Dāśārha clan, whose glorious exploits are worth listening, appreciated the speech of his servant (devotee) and explained to him in details.

The glorious Lord said:

2. O disciple of Bṛhaspati ! Verily there is hardly any such perfectly pious soul who is capable of consoling his mind which is pierced by the harsh abraisive language of the wicked.

3. A person is not so much pained when pierced by arrows in his vital parts, as he is by the shaft-like cruel words uttered by the wicked, cutting to the quick.

4. In this context, a holy ancient legend is (traditionally) told, O Uddhava. I shall describe it to you. Please listen to it with full concentration of mind.

5. This legend is sung by a certain recluse who was maltreated by the wicked, but who retained the composure of his mind by remembering it to be the consequence of his *Karma* ripened into fruition.

6. In the country of Avanti (country around Ujjain in Madhya Pradeśa), there lived a certain twice-born (Brāhmaṇa) tycoon of enormous wealth, a merchant-cum-agriculturist by profession. He was so miserly that he made his own body, sons, wife, deities, guests and servants to suffer by his parsimony. He was a woman-addict, greedy and most irascible by nature.

7. He never showed the courtesy of greeting his relatives and guests, at least orally. In his desolate house (devoid of religious activities), he did not satisfy his self by catering to its needs and desired objects, at the proper time.

8. His sons and relatives hated him for his wickedness and miserliness. His wife, daughters and servants felt disgusted with him and did nothing that would please him.

9. With this type of Yakṣa (ghost—) like guardian of wealth who was destitute of both the *puruṣārthas* in life (viz. righteousness and enjoyment of pleasure), and had thus fallen from this world as the next, the five deities of the five daily great sacrifices (*mahāyajñas*) viz. gods, sages, forefathers, sub-human beings and men (all of whom are claimants to our earnings) got enraged with him.

10. O highly liberal Uddhava ! As all the fund of his merit got exhausted due to his neglect of the (above-mentioned

five) deities, even his entire wealth which was amassed by him with great labour and pain was lost.

11. Some of the wealth of that wretched Brāhmaṇa was appropriated by his relatives. Thieves robbed some of it, while the rest was taken away by Providence, Time, government and other people, O Uddhava.

12. In this way when he became destitute of wealth, was devoid of righteousness and pleasures in life and was neglected by his relatives, he, being despondent, was lost in deep insuperable anxiety.

13. A deep sense of despair overwhelmed that pitiable Brāhmaṇa, while he was brooding over it for a long time, and was lamenting over it, with his throat choked with tears.

14. He mourned to himself, "Alas ! What a pity ! In vain have I subjected my body to hardship gaining neither religious merit nor any worldly pleasure. And all the hardship for acquisition of wealth was also lost.

15. Generally, the wealth hoarded by the miserly never confers any happiness on them. In this world, it causes affliction to their selves (minds and bodies), and after death it leads them to hell.

16. Just as even a small spot of leprosy mars even an otherwise covetable beauty, so avarice, even of the smallest degree, spoils the pure spotless glory of the glorious and praiseworthy excellences of the virtuous.

11. It is the lot of people to undergo hardships in acquiring wealth, to experience fears and anxieties in preserving and increasing it while acquired, and to suffer delusion when it is lost or spent in enjoyment.

18-19. In the opinion of the public, the fifteen evils found in men viz. theft or misappropriation, violence, falsehood, hypocrisy, lust, anger, pride, arrogance, dissensions, enmity, distrust or breach of faith, rivalry, addiction to women, wine and gambling—all these are rooted in wealth. Therefore, a a person desirous of securing the highest good, should renounce even from a distance the evil, the misnomer of which is *artha* (wealth).

20. Brothers, wives, parents as well as friends—all of whom are tied with bonds of affection—get separated—nay,

are instantly made sworn enemies for a paltry piece of coin (a *cowrie* shell).

21. These (near ones) become agitated and are incensed (*lit.* burn with anger) even for a paltry amount of money. They suddenly snap bonds of friendship, immediately abandon him out of rivalry to kill him.

22. Having obtained birth in the human species which is sought after even by immortal gods, and even the highest status of Brāhmaṇa, they discard it. Having thus ruined their self-interest, they get degraded into an evil state (viz. hell).

23. Having (fortunately) secured birth in this human body which is a gateway to the heaven (*svarga*) and Final Emancipation (*mokṣa*), what person will feel attached to wealth which is the centre (*abode*) of all evils.

24. He who does not share his wealth with gods, sages, manes, living beings, relatives and kinsmen (all of whom are claimants of that wealth)[1] nor does he spend it on himself, is merely a Yakṣa, (a ghost—) guardian of his wealth and he falls down into hell.

25. My life and strength have been wasted in the fruitless attempt to acquire wealth. It is with these (three) that wise people attain the Final Beatitude. Aged (and devoid of strength and wealth as I am), what good can I accomplish now ?

26. For what purpose does a learned person, aware of the evils of wealth, constantly put himself into the vain efforts of acquiring wealth, the desire for which is fruitless ? It is certain that this world is thoroughly infatuated by the deluding potency of some (indescribable) person.

27. What purpose of a person who, caught in the jaws of death, is being devoured by death, could be served by riches or by them who bestow wealth on him or by the objects of pleasure or by those who confer such objects on him or by actions which may lead to a new birth ?

1. It is regarded that what one acquires does not belong to him only individually, but gods, sages, etc. are also instrumental to that gain and as such these claimants should be propitiated by the daily five *mahā-yajñas*.

28. Ii is certain that Lord Hari, the embodiment of all gods, must have been graciously pleased with me and has brought me to such a state. For the despondency (that has been engendered in me by His grace) is the boat (which will help me cross the ocean of *saṁsāra*).

29. In the remaining part of my life, I, in whom the sense of renunciation has awakened, shall remain self-complacent (in my mind), and shall cease to be careless about my object in life (viz. working for final beatitude), and shall dry up my body in performing penance.

30. May the gods, the divine rulers of the three worlds bless me with their grace in this state (of working for my own salvation). (My life may be very short) but the ancient pious king Khaṭvāṅga[1] attained the region of *Brahman* (realized *Para Brahman* and became one with him) within the brief span of *Muhūrta* (45 minutes).

The Lord said:

31. Having deliberated and resolved in his mind in this way, that pious-most Brāhmaṇa of Avanti loosened the knots (of *Ahaṁkāra* and the feeling of mine-ness) in his heart, and turning into a quiescent recluse, he became a sage engrossed in meditation.

32. Having brought his mind, senses and breath under his control, he wandered over this earth, entering towns and villages only for begging alms, wearing no external characteristics (about his being a recluse) and forming no attachment to anything.

33. Seeing that aged, dirty (nude) recluse, evil-minded persons (in the town) maltreated him in various humiliating ways[2].

34. Some took away his triple bamboo staff (a symbol of total renunciation), some his begging bowl, and others, his

1. vide *Supra* II.1.13 (Vol. I. P. 154 and Ft. note No. 505).

2. The ill-treatment meted out to this nude, unclean (as ŚR put it) mendicant as given in the following verses, is similar to that given to Mahāvīra, the 24 th Tīrthaṅkara of Jainas, as described in the *Ācārāṅga Sūtra*, I *Śrutaskandha*. The textual similarity between these two texts is worth noting.

water-jar (of gourd), some, his seat, some, his string of beads and others, his quilting of rags and strips of cloth.

35-36. (To make a show of return) they showed and returned those articles to him and instantly snatched them away from him. While the poor fellow was eating food he got by alms, on the bank of the river, those sinners urinated on his head and spat on him. They forced the silent sage to break his (vow of) silence, and if he refused to speak, they belaboured him.

37. Alleging that he was a thief, some threatened him with words of abuse. Shouting "Bind that fellow". "Tie him down", some people tied him with ropes.

38. Some reviled him contemptuously. "He is a rogue carrying (the triple-staff as) an outward emblem of piety. He has become a bankrupt (depleted in wealth) and is driven out by his relatives, he has therefore adopted to this form of livelihood.

39. (others would say) "O he is quite robust and stout-hearted like a big mountain. He seeks his end by (assuming the vow of) silence. He is relentless like a crane".

40. In this way some ridiculed him; some broke wind against him. Like a toy, they tied him, whilst others, encaged him.

41. Whatever type of affliction that came to his lot—whether caused by the elements, or by his Fate (or gods) or his own body he took it in his stride reconciling himself with it, as ordained by his Fate, in which he must acquiesce.

42. Persecuted thus by the dregs of the society, who wanted to bring about his downfall (by making him abandon his saintly life), the Brāhmaṇa, remaining firm in own Dharma (course of righteous duties) and strong in fortitude of the *Sāttvic*[1] type, sang the following song.

1. This is defined in BG 18.33 as follows :
The unswerving firmness whereby through Yoga, the functions of mind, the vital breath and senses are regulated, is called *sāttvika*.

*The Brāhmaṇa said**

43. Neither these persons, nor any deity or myself (body), nor planets nor *Karma* nor the Time-spirit is the cause of pleasure or pain. But as it is said (in the *śrutis*), it is the mind alone that is the real cause of these, for it is the mind which sets into motion (the wheel of) *Saṁsāra* (worldly existence).

44. It is this powerful mind which creates i.e. sets in motion the *guṇas* (viz. *sattva*, *rajas* and *tamas*). From those *guṇas* proceed *Karmas* of wonderful, various kinds which are white (*sāttvika* or meritorious), black (*Tāmasic*, sinful) and red (*Rājasika* a mixture of merit and sin). It is from these that various species of life (corresponding to the colours of characteristics of the *guṇas*) proceed.

45**. The *Ātman* is perfectly unconcerned and inactive, though associated as the Inner Controller with the mind (which is actively engaged in *Saṁsāra*). He is shining like gold i.e. is characterised by His potency of perfect knowledge. As a friend or director of mine i.e. of the *jīva*, he stands merely as a witness with his vision unobstructed. But that very *jīva* (individual soul) assuming the mind as identical with the Self, enjoys the objects of the senses, becomes attached to the (three) *guṇas* and gets entangled in the bondage of *Saṃsāra*.

46. The control of the mind is the ultimate goal of charitable gifts, observance of righteous duties (prescribed for one's caste and stage in life), abiding by the rules of discipline called *Niyama*[1] and *Yama*[2], study (of philosophy), performance of acts enjoined in the *Vedas* and observance of good vows (e.g.

* ŚR calls this soliloquy of the Brāhmaṇa as *Aṣṭā-daśa śloki Gītā* in eighteen verses),

** VJ :—The Supreme Soul, with unclouded vision, witnesses the activity of the mind of the individual soul. That activity is the cause of *Saṁsāra*. But the Supreme Soul is unconnected with it as he is the embodiment of pure bliss. He is my friend. It is the *jīva* in the bondage of *Saṁsāra*, who is deeply attached to his mind which forms his subtle body. It is the *jīva* who is addicted to objects of senses and pursues them.

1. They are : purity, contentment, penance, study of Vedas and singing the name of the Lord.

2. They are : Non-violence, truthfulness, non-stealing, celebacy and owning no property.

fasting on the *Ekādaśi* day). For the Supreme Yoga consists of withdrawal of the mind from all (external) things and concentrating on the *Paramātman*.

47. Tell me what he has yet to accomplish by giving charitable gifts (and other acts mentioned above), if his mind is perfectly serene and established in the Supreme Self. What good purpose can charitable gifts etc. serve, if one's mind is distracted, uncontrolled and inactive (through sluggishness, etc.)?

48* If the mind is subdued other senses as well as gods presiding over them (automatically) come under control. But the mind is not subjugated by anyone. The mind is thus a formidable deity, who is mightier than the mighty[1] He who can bring the mind under control, is the god of gods.

49. Without conquering the invincible enemy of inexorable force which cuts one to the quick, some persons infatuated (by *Māyā*) inflict a ruthless war upon other mortals, and make friend of some enemies of others and remain indifferent with still some other persons.

50. The bodies are the creation of the mind (and not real). Identifying themselves with their bodies as "mine" and "I" the people whose intellect (mind) has become blind entertain the false notion that 'this is I', "He is another—other than I", and thus under this misapprehension they wander in the darkness (or *Saṃsāra*) which being limitless is difficult to cross.

51. If an individual person is posited to be the cause of

* (1) SS. states that the grace of the Lord is necessary for controlling the mind.

(ii) VR. takes the formidable deity as the Supreme Lord, and interprets : The Supreme Lord, refulgent in his own splendour, should be worshipped by pious acts like charitable gifts, etc. He keeps the mind attracted towards him. He is mightier than the mighty and rules over the gods who are the presiding deities of the senses. They are afraid of him.

1. ŚR quotes a Śruti as follows :

manovaśe sarvam idam babhūva /
sā'nyasya mano vaśam anviyāya /
bhīṣmo hi devaḥ sahasaḥ sahīyān /

pleasure or pain (experienced by us), the Ātman (who is neither a doer nor an experiencer) has nothing to do with it. That (passive and active) relation (of giving and experiencing pleasure or pain) is between two bodies (of the doer and of the sufferer), which are (after all) made of dust. If a person bites his own tongue with his teeth, with whom should one get angry for the pain.

52. If the presiding deities of our senses be presumed to be the cause of our pair, how is it related with the *Ātman* (who is unconcerned with it)? For it is with the two organs of the same body) that the modification, viz. giving and receiving pain is concerned. When one limb of a body strikes another limb of the same body, with what part of the body can a man get angry?

53. If (it be argued that) one's own self is the cause (of our joys and sorrows), then the very nature of the soul being responsible (for the pleasure or pain) none else can be the cause. (But even the *Ātman* cannot be the cause as he is not insane to create trouble for himself). If there is any other cause than the *Ātman*, it cannot be real (as only the *Ātman*, the all-pervading Brahman, is real). That being the case, there is neither pleasure nor pain in reality. Where is then the cause to get angry?

54. If it is presumed that planets are the cause of pleasure or pain, planets can affect a body that is born[1]. How are they related to the *Ātman* who has no birth? Moreover, astrologers state that good or evil planetary influence, affect the planets. But the *Ātman* is neither the body nor a planet. With whom should the Self flare up?

55. Granted for the sake of argument that *Karma* is the cause of pleasure and pain. But how does the *Ātman* come into the picture? *Karma is* possible when one and the same body

1. ŚR. explains astrologically, when the planets are in the unfavourable houses of the horoscope (the 8th, the 12th, etc.) of a person then they harass him. But this trouble is to the body due to the identification of a presiding deity of a planet with the body. The planets create trouble *inter se* due to their enmity. But *Puruṣa* (the Self) is unconcerned as he is neither the body nor a planet.

happens to be both sentient *and* insentient (for only the insentient can undergo a modification and sentiency is a condition precedent of action). But the material body is non-sentient (and hence incapable of undergoing experience of joy, sorrow, etc.), while the Self is pure sentiency. With whom can he get wroth? For, *Karma*, the supposed cause of pleasure or pain, does not exist at all.

56. Even if the Time-Spirit (*Kāla*) be regarded as the cause of one's pleasure and pain, it has no relation with *Ātman* (as it is a part of *Brahman* with which the *Ātman* is identical. It is generally agreed that the whole never troubles its part. For example:) A flame is not destroyed by the fire. (It goes out when its limiting condition viz. fuel, is burnt down), so also the coldness of ice does not deaden with cold its particles[1]. With whom can the *Ātman* flare up as there is no scope for duality or pairs of opposites in the Supreme (*Brahman*)?

57. The *Ātman* is transcendental to *prakṛti*. Hence no pair of opposites (such as pleasure and pain can be imagined to affect the *Paramātman* either through the instrumentality of anything, at any time or place, in any way, as it is possible in the case of *Ahaṁkāra* (Ego) which is of the nature of (or cause of) *Saṁsāra*. One who has realized this, has nothing to fear from created beings.

58. Therefore, basing myself firmly on this conclusive faith in the Supreme Soul which the ancient-most great sages espoused (with careful deliberation), I (a poor recluse as I am) shall get over the uncrossable ocean of darkness (i e. *Saṁsāra* by resorting solely to the feet of Lord Mukunda.

The Lord said:

59. Having lost his wealth, he became disgusted (with *Saṁsāra*). Overcoming his feeling of despondency, he became a recluse and wandered all over the world. Though he was ill-

1. VR. puts it a bit differently:
The *Ātman* being sentient and of intelligent nature cannot be attributed pleasure or pain under the force of Time. If Time is regarded as the cause of the Soul's pleasure or pain, Time must be regarded as the cause of the heat of the fire or the cold of ice (and not their real nature).

treated in this way by wicked people, he remained steadfast to his course of righteous conduct (unflinchingly). The sage sang the following song:

60. "There is no other person (except one's ownself) which causes weal or woe to one's self. This mundane existence consisting as it is, of friends, foes and indifferent persons, is nothing but delusion of the mind caused by darkness (ignorance of the Self)".

61. Therefore, O Uddhava, having concentrated your intellect (mind) firmly in me, make all possible efforts to control your mind. This is, in brief, the entire teaching of Yoga.

62. A person who, with a concentrated mind, muses over, listens to or recounts to others this song of the recluse which teaches the control of the mind with the realization as the Supreme Lord[1], will not be overpowered by pairs of opposite states like pleasure and pain.

CHAPTER TWENTYFOUR

Elucidation of Sāṃkhya Yoga

The Lord continued :

1* Now, I shall elucidate to you fully the *Sāṃkhya*[2] doctrine as definitely and conclusively ascertained by ancient sages (like Kapila and others). Having realized this (philoso-

1. *Brahma-niṣṭham Brahmotkarṣa-jñāna-pūrvaka-mano-nigraha-lakṣmaṇam /*

* ŚR : Though the Supreme Soul is one without a second, all the quality arises through *Prakṛti* and *Puruṣa* due to Māyā, and it (the quality) dissolves into him again. A person who realizes this after close enquiry and contemplation, becomes free from the delusion of quality.

2. *Sāṁkhya*—(i) correct knowledge about the *Prakṛti*, *Puruṣa* and *Īśvara* as being distinct from one another—VR.

(ii) Correct knowledge of the Truth ('as it is in reality')—VJ.

(iii) The discriminative knowledge of what is the Soul and the non-Soul—VC.

phy) thoroughly, a man can immediately shed off the illusion[1] (in the form of duality like pleasure-pain, etc.) caused by the erroneous notion of difference (between oneself and others, etc.)

2* In the beginning, during the *Pralaya* stage (when the universe did not exist and), before the *Yuga*—period—(began to run its course), in the first *Yuga* called *Kṛta* when people were accurate in discriminating between the reality and its semblance or illusion, the seer (or the subjective conciousness) and the totality of the objective existence were identical (one only) undifferentiated substance completely absorbed in *Brahman*.

3. That entire undifferentiated Reality, viz. the *Brahman* is beyond the reach of speech and the mind. It (the Brahman) became (as if) dual[2] in the form of Māyā or objective existence and that which is reflected in it, viz. the *Jiva*.

1. *bhrama*—The illusion in regarding one's body as the Soul or an absolute being—VR.

Vikalpa—(i) The body and the illusory super-impositions caused thereby—VC.

(ii) Illusions regarding one's body, household, etc.—SD.

vide supra III Chapters 26-27.

* (1) VR : (i) In the *Pralaya* stage, before the creation of the universe, at the beginning of the creation during the incomparable *Kṛta-Yuga* (the first *Yuga* period) and in the case of persons who could discriminate between the triad of the principles called *cid*, *acid* and *Iśvara*, Knowledge i.e. essential nature of the Supreme Soul (*Paramātman*) was but one—the total identity between knowledge and its object being absolutely undifferentiated by name and form.

or (ii) Both knowledge (i.e. the essential nature of *jiva*) and its object (viz. *Prakṛti*) were entirely one, undifferentiated by name and form.

(2) VJ : At the beginning of the creation, in the *Kṛta Yuga* knowledge and its object were one (factually real). There was no scope for doubt or mistake in the correct comprehension of the objective reality.

(3) SD : *Brahman* was possessed of the potencies of *Prakṛti*, *Puruṣa* etc. The *Jiva* (individual soul, the objective reality, *Prakṛti* were undifferentiated from *Brahman* as their cause

cf. *sad eva saumya idam agra āsīt |*

—Chāndogya 6.2.1.

2. VR. : Assumed two forms viz. *Māyā* and *phala* (the final goal) but JG. takes *phala* as the *Prakāśa viśeṣa* of *Brahman*. According to VJ. : In the

4. Out of the two, one is *Prakṛti* possessing two aspects[1] (viz. the cause and effect), and the other aspect is Knowledge (*Jñāna*) and it designated as *Puruṣa*.

5.* From *Prakṛti* which was being powerfully agitated by me and by the glance of the Lord in the *Puruṣa* form (or by the unseen destiny of *Jiva*), were evolved the *guṇas*, viz, *Sattva*, *Rajas* and *Tamas*.

6. From the three *guṇas* was evolved the *Sūtra*[2]—the first modification characterised by the (cosmic) activity and then (was evolved) the Mahat (The Cosmic intelligence). The *Mahat* in conjunction with *Sūtra* underwent modification and *Ahaṁkāra* (Ego) was evolved therefrom. It deludes the *Jivas*.

7. *Ahaṁkāra*[3] (egotism) is of three types : *Sāttvika* (or *Vaikārika*), *Rājasa* (or *Taijasa*) and *Tāmasa*. It is both intelligent and non-intelligent or material by nature and is the cause of *Tan-mātrās* (the subtle objects, of sound, touch etc.) cognitive senses, conative organs and the mind.

8. From the *Tāmasa* (type of) *Ahaṁkāra*, the evolutes of which are the (five) *Tanmātrās*, came into existence the (five) gross elements (like the sky, air, wind, etc.) From the *Taijasa* (or *Rājasa*) type came into being the (ten cognitive and conative) sense-organs. From *Vaikṛta* (or *Sāttvika Ahaṁkāra*) were

Kṛta age, knowledge was one with reality and hence pure. In the *Tretā* age, it became divided and gave rise to doubt and in the *Dvāpara* age, it developed into perversity.

1. *Ubhayātmikā* : (i) Being of the nature of cause and effect : ŚR.

(ii) EK. Being of a nature of both-ness, one essential Reality constituting of Śiva and Śakti aspects, both of which are non-dual—EB. 24.97-101.

* VJ. uses mythological terminology all through. At the beginning of evolution through me were born out of Lakṣmī, Brahmā (*Puruṣa*) and Gāyatrī (*Prakṛti*). Through Lakṣmī and myself, *Prakṛti* evolved three forms viz. Gāyatrī, Sāvitrī and Sarasvatī presiding respectively over the *guṇas*, *Tamas*, *Rajas* and *Sattva*.

2. The concept of *Sūtra* as an evolute of *guṇas* and as a predecessor of *Mahat* is the contribution of the *Bh. P.* and is not found in the Classical *Sāṅkhya*. EK. faithfully follows the text of the *Bh. P.*

3. Though usually translated as 'egotism' which is a later semantic development, its original connotation evades translation. G.J. Larsen (in his *classical Sāṅkhya*), suggests 'Self-awareness', 'I-ness'. The latter appears to me more appropriate.

evolved the eleven deities[1] (presiding over the sense-organs and the mind).

9. All these principles were impelled by me (with my energy) and were made to work conjointly. They created the egg of the universe which to me—(The Inner Controller of this *Vairāja*) became an excellent dwelling place.

10. In that egg laid on cosmic waters, I manifested myself (and lay as *Nārāyaṇa* on the sheet of that water). From my navel sprouted forth a lotus called Viśva (as it was the cause of the universe). And the 'self-born' god Brahmā appeared there (thus *Vairāja* re-manifested himself as a god with four faces).

11. Endowed with the principle of energy (rajas) and equipped with penance (and knowledge) and through my grace, god Brahmā, the Soul of the universe, created the worlds with their protecting deities, consisting of three regions, viz. *Bhūr-loka* (the earth with seven subterranean regions like Atala Vitala and others), *Bhuvar-loka* (the aerial region above the earth) and Svar-loka (consisting of *Mahar*, *Jana*, *Tapas* and *Satya lokas*)

12. *Svar-loka* or heaven is the abode of gods. *Bhūloka* (the terrestrial globe) that of all mortal beings including men. Beyond these three regions (in *maharloka*, *Janaloka*, etc.) lies the abode of Siddhas.

13. Below our sphere of the earth, god Brahmā created the subterranean regions (known as Atala, Vitala, etc.) as the abodes of Asuras and Nāgas. All the fruits of *karmas* performed by those who are under the influence of three *guṇas* are enjoyed in the (above-mentioned) three spheres.

14. *Mahar-loka*, *Jana-loka* and *Tapo-loka* are regions free from all impurities. These are the destinations of those who practice Yoga, perform austerities or become *sannyāsins*. But my region, Vaikuṇṭha is the destination of those who practice the Yoga of devotion (*Bhakti*).

1. ŚR. enumerates them as follows : Deities presiding over quarters, the wind-god, the Sun-god, Pracetas (Varuṇa), two Aśvinīkumāras, the Fire god Indra, Upendra (God Viṣṇu), Mitra (Prajāpati) and the Moon-god. They are refulgent with their splendour and hence called *devas* (*Prakāśa-svabhāvāt*).

15.* By me, the Almighty creator in the form of time-spirit which apportions the fruits of *Karmas*, this world which is bound up with *karmas*, is made to go up (to *Satya-loka*) or down to the insentient stage in this stream of *guṇas* (according to the nature of *Karmas* done by these beings).

16. All beings (or objects) whether minute or big, thin or stout which are in existence, are constituted by the pair, *Prakṛti* and *Puruṣa*.

17. Whatever forms the beginning as well as the end of a thing, certainly constitutes its middle also. It is the real entity (as it pervades all the states). Modifications have been only perceptual and of practical nature, as the ornaments are of gold or pots, of the earth.

18. The real entity at the basis of the product is that which the earlier existence adopts as the material to evolve the latter existence or that which is, in a given case, considered to be the beginning and the end of a certain effect.

19. Prakṛti is the material cause of what is regarded as *sat* (real existence from the practical point of view or mentioned in the previous verse). The Supreme Person is its support (presiding authority). And the Time-Spirit is the revealer of it (which does so by disturbing the equilibrium of *guṇas*). And I, the Brahman, constitute this triad (of *Prakṛti*, *Puruṣa* and *Kāla*).

20.** (He proves the reality of *Brahman* due to his persistence before, during and after the existence of the universe—). As long as my glance (the Divine Will) is there, this enormous process of creation proceeds in due order from cause to effect (or father to son) continuously. It continues for the enjoyment of the *jīva* (who, due to the influence of three *guṇas* takes birth in various species for enjoying the fruits of his *Kar-*

*. ŚR. : All destinations except the Lord's region Vaikuṇṭha, are of short duration. A *jīva* can rest eternally in Vaikuṇṭha. One should give up the path of *Karma* and take to *Bhaktiyoga*. The verse thus preaches renunciation.

** VR. The creation of the universe consisting of categories like *Mahat* and others, continues to proceed while I will it. The universe has two aspects—intelligent (*cid*) and Non-intelligent (*acid*) and is invested with three guṇas. As I will it, the universe exists and gets dissolved.

mas) upto the end of the universe (till the glance of the Lord lasts).

21.* This universe (*virāṭ*) in which the creation (subsistence) and dissolution of the worlds (along with creatures inhabiting them) take place is pervaded by me. It (with all the fourteen spheres—*bhuvanas* arranged in it) becomes eligible for dissolution into its five components (the elements).

22.** (Here the process of involution of the universe is described).

(At the time of the dissolution of the universe due to a severe drought of one hundred years) the (bodies of) the mortal (creation) are withdrawn into the food, and the food, into the food-grains, the seeds, into the earth (which being burnt down by the solar heat from above and the poison-fire of *Saṅkarṣaṇa* from below) is reduced to its subtle state of smell.

23. Smell gets absorbed into waters and the waters into its essential characteristic *Rasa* (taste). *Rasa* gets dissolved into the (elemental) fire or light which (in its turn) is merged into (its essential characteristic) colour.

24. Colour is withdrawn into the element—air which is reduced to its essential property Touch. Touch gets dissolved into the ether (sky) which is reduced to its subtle state sound. The cognitive senses and conative organs get merged into their own sources (viz. their presiding deities like the Sun. Indra, Varuṇa etc.)

25. The causes (or deities presiding over senses) get dissolved into their controller; the mind along with the deities gets merged into *Sāttvika Ahaṁkāra*. Sound (the essential characteristic of the ether) is dissolved into *Tāmasa Ahaṁkāra* and that powerful *Ahaṁkāra* (which includes *Sāttvika, Rājasa* and *Tāmasa* types) is withdrawn into *Mahat*.

26. That great and mighty principle *Mahat* (which possesses the potencies of knowledge and actions) highly

* VR : When I, through Time, will like to destroy the *Brahmāṇḍa* consisting of various *bhuvanas* or spheres for the enjoyment of *jīvas*, it becomes fit to disintegrate into five (gross) elements.

** VJ. states that here the categories and their presiding deities are spoken of in the same words. (We should understand that) the deity presiding over food is absorbed in the deity presiding over seeds or food grains.

endowed as it is with *guṇas* is withdrawn into its cause the three *guṇas* which in turn get dissolved into the Unmanifest (*Prakṛti*) And that Unmanifest *Prakṛti* becomes merged with the Time-Spirit which has ceased to function.

27. The (operation-less) Time-Spirit becomes one with the *jīva*, the Maker of the Universe who directs *Māyā* (and is full of knowledge. The *jiva* gets integrated with me, the birthless (eternal) *Ātman*. The absolute *Ātman* who is to be inferred from the process of evolution and involution of the universe abides (eternally) by himself.

28. How can any illusion or misapprehension caused by the (wrong) notion of difference, arise at all in the mind of a person who makes searching enquiries about the *Ātman* and how can any misconception (if arisen at all) continue (to linger) just as darkness would, after the rise of the Sun in the sky ?

29. This is the process known *as Sāṁkhya*. This (differentiation between what is *Ātman* and what is Not-*Ātman*) cuts the knots of all doubts in one's heart. This has been explained to you by me. The omniscient one knows all things great and small, or he knows the truth about cause and effect or the past, present and future, from the point of evolution and involution.

CHAPTER TWENTY FIVE

The Three Guṇas and Their Workings

The Lord said:

1. Now listen to me attentively as I explain to you, O excellent person, how *guṇas* when unmixed with each other (and acting in that pure state), affect severally the behaviour of a human being.

2. The effects of *Sattva* are: Control of the mind and that of senses, forebearance, discrimination, observance of one's religious duties or penance, truthfulness, mercy, memory

(or prompt remembrance of *Śāstric* teaching), contentment, renunciation, non-covetousness, faith, avoidance of unbecoming acts (not even looking at them), charity, straightforwardness, modesty, and satisfaction in the bliss of the Self.

3. The effects of *Rajas* are: Lust after sensual pleaures, activity, arrogance, insatiable greed, pride, seeking heavenly blessings for prosperity, the sense of differentiation (between oneself and others), voluptuousness, quarrel-mongering, liking for self-praise, affection, ridiculing others, show of power, hard exertions through power.

4. The effects of *Tamas* are: Intolerance, miserliness, deceitfulness, violence, begging, hypocrisy, langour, quarrelsomeness, sorrow, delusion, despondency, stupour, expectation, fear and indolence.

5. These are the effects of *Sattva, Rajas* and *Tamas* respectively. These are exhaustively enumerated by me. Now listen from me the effects of their combinations.

6. The expression of the notions 'I am' and 'Mine is' etc. is the effect of the combination of *guṇas*. Whatever act is done by the mind, objects of senses, the senses and the vital breath—all these transactions (in life) are the combinations of these *guṇas*[1].

7. When a person is enthusiastically working to attain (the three *puruṣārthas*) viz. *Dharma, Artha* and *Kāma*, each of such pursuits is a combination of three *guṇas* and they are conducive to the creation of faith (about *Dharma*) or attainment of wealth and satisfaction of sense-pleasures (which are *Sāttvika, Tāmasa* and *Rājasa* respectively).

8. If a person is deeply attached to activities characte rised by *Pravṛtti* (this-worldly-ness) and is intensely attach-

1. ŚR explains : When we say "I am quiescent, passionate or irascible" or that "These qualities (quiescence, passionateness) are mine", it expresses the idea of mine-ness—which is due to the mixture of these *guṇas*. The mind is *Sāttvika, bhūtas* (elements) are *Tāmasa*, while sense-organs are *Rājasa*. Naturally when an act involving the use of or working of the mind, senses, sense-objects and the vital breath takes place (as normally all acts are so involved), they become the product of the combination of *guṇas*.

ed to the house-holder's life, and performs righteous duties (prescribed for his stage of life), there is a combination of *guṇas* (as attachment to household is *Tāmasa*, his worldly *pravṛtti* is *Rājasa* while righteous duties are *Sāttvika*)

9. From (a person's) self-control and other qualities, it may be inferred that he is endowed (mainly) with *Sattva-guṇa*; from his inclination to lust and such other qualities, the person is dominated by *Rajo-guṇa* and from (passions like) anger (avarice etc.), it should be inferred that he is possessed with *Tamo-guṇa*.

10. But when, without expecting anything in return, a person resorts to me (and worships me), through the duties prescribed for him by *Śāstras* and adores me with devotion, one should know that person to be of *Sāttvic* nature—the same holds good in the case of women.

11. When with expectation of securing worldly pleasures a person worships me through (performance) of righteous duties prescribed for him by *Śāstras*, it should be understood that he is *Rājasika* by nature; but when he does so with a desire to cause injury to others (his enemies, etc.), one should know that he is *Tāmasika* by nature.

12. The *guṇas*—*Sattva*, *Rajas* and *Tamas*—affect the *Jiva* (individual Soul), and (as such) they have no concern with me. They are engendered in the mind of the *Jivas*. A person who is attached to *bhūtas* (i.e. the worldly objects which are products of *bhūtas*) is bound down by them to *Saṁsāra*.

13. When the illuminating, pure and auspicious quality of *Sattva* domineers over the other two, then a man is happily united with righteous tendencies, spiritual knowledge and other qualities.

14. When *Rajas* from which spring attachment, notion of difference and which drives one to activities triumphs over the two (other) *guṇas*, a person becomes restive and unhappy, indulges in activities and aspires after fame and wealth.

15. When *Tamas* which stupefies discretion, obscures one's vision and renders one dull, overpowers both the *Sattva* and *Rajas*, a person suffers from grief and delusion, becomes sleepish and becomes harmful and beggarly enough to expect help from others.

16. When the mind becomes serene, senses quiescent and averse to their objects, and there is fearlessness about the body, and the mind feels no attachment for anything, you can be sure that there is *Sattva-guṇa* which leads to my state.

17. When the mind gets agitated through passionate activity and his intellect (judgment) gets distracted, his senses are restless, the organs of action have no ease and the mind is in confused state, know that it is the dominance of *Rajo guṇa.*

18. When the faculty of understanding fails and the mind becomes powerless to grasp the objects and drooping its activities (temporarily) ceases to function, and when darkness (ignorance) and despondency prevail, know that it is the dominance of *Tamo-guṇa.*

19. When the *Sattva-guṇa* is in ascendance, the power of gods increases, when the strength of *Rajo-guṇa* enhances, the power of Asuras becomes dominant and when the *Tamo-guṇa* grows in strength, the Rākṣasas grow in strength, O Uddhava[1].

20. One should regard the working state of beings due to *Sattva-guṇa*, dream state due to *Rajas* and deep sleep due to *Tamoguṇa.* The fourth state which is the *Ātman* itself should be regarded persistent through all the previous three stages.

21. The Brāhmaṇas i.e. persons who follow the course of righteous duties prescribed in the *Vedas*, through the dominance of *Sattvaguṇa* go higher and higher up upto *Brahma Loka*, but with overwhelming *Tamoguṇa*, they go down lower and lower to state of immovables. And in between these two states shuttle the human beings due to *Rajo-guṇa.*

22. Persons at the time of whose death *Sattvaguṇa* is predominant, go to the celestial world. Those who give up the ghost while *Rajoguṇa* is ascendant, return to human world. Those who depart from the body while the *Tamoguṇa* is powerful, go to hell. While those who are above these three *guṇas* (even while they are alive), come to me (and merge).

23. The course of righteous duties prescribed by the *Śāstras* (irrespective of their nature as obligatory or occasional),

1. ŚR explains : Here the senses which tend toward *Nivṛtti, Pravṛtti* and delusion are respectively regarded as of the form of gods. Asuras and Rakṣasas.

if performed and dedicated to me or without any expectation in return from it, is *Sāttvic*; that which is done with some expectation of fruit is *Rājasa*. And the act done with some vindictive (harmful) (or hypocritical or jealous) motive is *Tāmasa*.

24. Knowledge that tries to cognize nothing but the *Ātman* (excluding all other objects) is *Sāttvika*; that which comprehends the Self along with its conditioning body is *Rājasic*; knowledge of the uncultured (such as ignorant children, the physically handicapped) is *Tāmasic*, while knowledge that concerns me only transcends all the three *guṇas*.

25. Residence in forests is regarded as *Sāttvika*; dwelling in a village or a town is Rājasa; while staying in gamble houses is *Tāmasa*. Dwelling in my shrine is above these three *guṇas*.

26. A doer of an action who is not attached to and expecting any fruit in return is called a *Sāttvika* agent. One who has become blind with attachment (for the fruit of an action in return) is remembered a *Rājasic* agent, while he who has lost his discrimination between what is right and wrong (but still does it) is called the *Tāmasic* agent. But a person who entirely depends on me is an agent who transcends the *guṇas*.

27. Faith in *Ātman* as taught in the *Śāstras* is *Sāttvika*, that in ritualistic acts and other duties prescribed in the Vedas is *Rājasa*. Faith in unrighteous acts as righteousness is *Tāmasa* while that in my service (worship, meditation, etc.) is beyond the influence of all *guṇas*.

28. Food that is nourishing, wholesome and obtained without exertions is *Sāttvika*; that which caters to the taste (and is palatable) is *Rājasa*, while that which is impure, nauseating and causing some disease is *Tāmasa*.

29. Happiness which is felt in (the realization of) the Self is *Sāttvika*; that which arises from the objects of senses is Rājasa: pleasure that comes through delusion and low taste is *Tāmasa*. But the spiritual bliss arising from realizing me transcends the three *guṇas*.

30. Thus three *guṇas* constitute everything such as substance (e.g. food in verse 28 above), place of residence

(vide verse 25), fruit (verse 29), time(verse 13-16), knowledge (verse 24) the act (verse 23), the doer (verse 26), faith (verse 27), state of consciousness (verse 20), form of existence (verse 21) and final destination (verse 22).

31. Whatever is seen, heard or contemplated by the intelligence—in fact all entities which are pervaded by *Puruṣa* and *Prakṛti*, are the products of three *guṇas*, O prominent person (lit. O bull among men).

32. All these transmigrations of a person (i.e. of his Soul) are caused by these *guṇas* and his actions. The individual (Soul) by whom these *guṇas* which are engendered in the mind are completely subdued and who, by means of the *Bhakti-yoga* (path of devotion), is firmly established in devotion to me, becomes eligible for my state i.e. final emancipation, O gentle Uddhava.

33. Therefore, having fortunately obtained this (human) body which is eligible to attain both *jñāna* (knowledge) and *Vijñāna* (Realization of the Self), a wise and intelligent person should thoroughly shed off *their* attachment to *guṇas* and seek resort in me by worshipping me.

34. Therefore, free from attachment to sense-objects and with his senses brought under control, a wise person should worship me devoutly and with alertness. Concentrating his mind on me, he should discomfit *Rajas* and *Tamas* by developing the *Sattva guṇa*.

35. Becoming a contemplationist, he should subdue *Rajas* and *Tamas* by cultivating the *Sattva guṇa* and by strengthening himself by desirelessness, he should bring *Sattva* also under control. Freeing himself from *guṇa*, the *jiva* should shed off the subtle body (the cause of his *jiva*-hood) and attain to me.

36. The individual Soul (*Jiva*) who is thus emancipated from his subtle body (or *Jiva*-hood) and also from *guṇas* arising in the mind, becomes permeated with my presence (i.e. becomes one with *Para Brahman*), and the *Jiva* does not go out for enjoyment of external objects nor turns inward for enjoying them mentally. (He is liberated while alive in thisbirth).

CHAPTER TWENTYSIX

The Song of Aila (Purūravas)

The Lord said:

1. He who having obtained this human body (existence) capable of perceiving my real nature, and having adopted the path of devotion so pleasing to me, duly attains to me who am Supreme Bliss and the Supreme Soul abiding in his heart.

2. Emancipated completely by dint of his knowledge from the *Jiva-hood* constituted of *guṇas*, and though living in the midst of objects of senses which are unreal, he does not get attached to them, as they are created by (and hence dependent upon) Māyā (and as such) are perceived falsely.

3. One should never associate oneself with unworthy persons who seek to satiate their hunger and gratify their sexual desire. For like a blind man following another blind person, the followers of such sensualists fall into blinding darkness.

4. Emperor Purūravas[1], the son of Ilā, who was well-known far and wide, became mad due to his separation from Urvaśī. When he regained his normalcy and decided to resign, he sang the following song:

5. As Urvaśī forsook him, the king lamented loudly and like a mad person, unaware of his nudity, followed her crying, "Wait, O cruel wife, do stop".

6. His mind being completely fascinated by Urvaśī, he enjoyed trivial pleasures through nights year after year and remained unsated. He was not aware of the years that passed away nor those coming in.

Aila (Purūravas) said:

7. Alas ! How terrifically vast is the extent of my infatuation ! My mind has been soiled (and spoilt) by my libidinousness. I was not even aware of the loss of (the major part of) my life, while my neck was being clasped by the queen (Urvaśī).

1. For the legend of Purūravas vide Supra IX. 14.32-47.

8. Hypnotized by her, I could not know when the sun arose or set. What I pity, that being enamoured of her, I was unaware how days amounting to a number of years just flitted away.

9. What a shocking self-delusion ! I, the sovereign ruler of the world, the crest-jewel of kings, was made a pet-deer of women.

10. The woman who spurned me (contemptuously) like a blade of straw even though I was a ruler with royal grandeur (and paraphernalia). And I, weeping like a madman, went after her in nakedness.

11. What majestic lustre, power or Lordship could there be in me, who like a donkey kicked (by a she-donkey) followed the woman as she deserted me.

12. What is the value of that learning, penance, liberality, scriptural scholarship, resort to solitude or observance of silence in a man who has lost his heart to women.

13. Fie upon me ! A fool who, though impervious to his self-interest, fancy myself to be a learned man and who, even after being installed as a sovereign ruler, was subdued and roped like a bull or a donkey by women.

14. Although I had been enjoying the intoxicating nectar of the lips of Urvaśī for years together, my inborn lust for her is not satiated, like fire fed with oblations (of ghee)[1].

15. Who else than the glorious Lord Viṣṇu, the Lord of those who revel in the spiritual bliss of the Soul, is capable to deliver my mind from (the clutches) of a wench who captivated it.

16. Even though I was advised by the queen (Urvaśī) in well-argued speech (recorded in a Vedic *Sūkta*) the deep infatuation entrenched in my mind does not disappear, as I, being perverse-minded, had not controlled my mind.

17. What offence has been committed by her against me ? Or what wrong can be attributed to a rope against a person who, not knowing its real nature, mistook it for a ser-

1. The famous verse attributed to King Yayāti in *MBH Ādi*. 85.12.
na jātu kāmaḥ kāmānām upabhogena śāmyati |
haviṣā kṛṣṇa-vartmeva bhūya evābhivardhate ||

pent ? It is I who could not subdue my senses, am responsible (for this tragedy).

18. What a lot of difference there is between a (woman's or a human) body full of dirt, stinking with bad odour and impure and the attributes of being like a flower (clean. sweet-smelling, pure). But these attributes are superimposed on it (a woman's body) through Nescience.

19. It cannot be definitely determined whether this human body belongs to parents (who procreated it), or to the wife (one's life-partner), or to the employer, or to the fire (which ultimately consumes it) or to dogs and vultures (in case it is not cremated but lies unclaimed) or whether it belongs to the Soul (who abides in it) or to friends and well-wishers ?

20. What a pity that a man should be fascinated with this disgusting body which disintegrates into worms (if interred), faeces (if eaten by carnivorous animals), and ashes (if cremated), and appreciates it as a beautiful feminine countenance with shapely nose, beaming with charming smiles.

21. What difference is there between people like me who enjoy pleasure in a feminine body which is nothing but an accumulation of skin, flesh, blood, nerves, fat, marrow and bones and worms who enjoy themselves in feces, urine and pus.

22. A person knowing his personal interest, should under no circumstances associate himself with women or persons addicted to women; for the mind gets agitated only when there is a contact between objects of senses and senses and not otherwise.

23. A thing that is not spoken about, seen or heard creates no passion or desire for it. A person who does not direct his life-breath (mind or sense-organs to external objects), gets his mind steady and serene.

24. Therefore, one should not associate with women or women addicts through the medium of senses. For the group of six (internal) enemies (like lust, anger, greed and others) cannot be trusted even in the case of wise people. What need be said of (ignorant) persons like me ?

The Lord resumed:

25. Singing loudly the song (of his life) in this way, Purūravas, the King of the Kings, left the realm of Urvaśī. He realized me as his own self, and having shaken off delusion by virtue of this knowledge, he retired from worldly life.

26. Therefore, an intelligent person should dissociate himself from evil company, and associate himself with the saintly people; for it is these pious saints who would cut off his deep attachment (to sense-objects) by their wise precepts.

27. The saints devote their minds to me without expecting anything in return. Being desireless, they are serene, viewing all beings as equals (as they are none else but *Brahman*). They have superseded the notions of mine-ness and I-ness (i.e. identification of the Soul with the body). They are not affected by the pair of opposites (like joy and sorrow, pleasure and pain) and are perfect have-nots (property-less).

28. It is in the company of these supremely fortunate persons, O highly blessed Uddhava, that my legends are told and these stories absolve the listeners from all sins.

29. Those persons who listen to these (my) stories, extol them in songs, devoutly appreciate them and are devoted to me with faith and reverence, get devotion engendered in them.

30. What else remains to be achieved by the saints who attained real devotion towards me, the *Brahman*, who am endowed with infinite qualities and potencies and who am conscious blissfulness *incarnate*.

31. Just as cold, fear (of darkness) and darkness fly away from a person who resorts to the fire, similarly, those who wait upon and worship saints, become free from fear, ignorance and apathy.

32. Even as a strong boat is to those who are drowning in the sea, saints, serene-minded knowers of the *Brahman* are the best life-savers to those who are tossed about and are drowning in the sea of *Saṃsāra*.

33. Just as food is the very life of living beings, I am the shelter to the afflicted. Righteousness (pious acts) is the wealth (investment) in the other world, the saints are the

support (resort) of those who are afraid of repeated transmigration of the Soul in future.

34. The saints confer the (inner) vision (of the *Brahman*) on those who associate with them, even as the sun bestows the external eye (to see nature). Saints are deities, the near and dear relatives, the very soul, nay they are even myself.

35. It is traditionally recounted that Purūravas who divested himself of all longing for the realm of Urvaśī (and pleasures in her company), renounced all attachment, and revelling in the spiritual bliss of the *Ātman*, went about all over the world.

CHAPTER TWENTYSEVEN

The Yoga of Active Service

Uddhava said:

1. Be pleased to explain to me the Yoga of active service (*Kriyā-Yoga*) consisting of the propitiation of your worship, O Lord! What type of votaries worship you? With what motive do they propitiate you? What is the procedure of their worship, O Lord of Sāttvatas.

2. Sages like Nārada, the worshipful Vyāsa and Bṛhaspati, the son of Aṅgiras, the preceptor (of gods), have repeatedly asserted that this course is conducive to the Final Beatitude to men.

3. The teaching that was issued from your lotus-mouth was the same which the glorious unborn god Brahmā communicated to his sons of whom Bhṛgu was the chief, and also what god Śiva imparted to his divine consort Pārvatī.

4. That teaching is approved as meritorious to persons belonging to all castes (*Varṇas*) and stages in life (*Āśramas*) I believe it is the best course conducive to emancipation from *Saṁsāra* even for women and Śūdras.

5. O Lord with eyes like lotus-petals! Be pleased to elucidate that course which unties the bondage of *Karma* (per-

manently) to me who am your beloved devotee, O Lord of the masters of this universe (the Trinity of gods—Brahmā, Viṣṇu and Rudra).

The Lord replied:

6. Limitless is the *Karma-kāṇḍa* (as courses and practices of ritualistic worship of the Lord are infinite). I shall, however, describe that to you succinctly and in proper sequence.

7. My worship is threefold—Vedic, Tāntric and a synthesis of these two. But of these three modes, one should offer me worship according to the method of his choice (and suitability).

8. Learn from me the method how a person, having attained the status of a twice-born when he is invested with a sacred thread according to the injunctions laid down in the Vedas, should worship me, with faith and devotion.

9. With sincere devotion and without any fraudulent motive (of expecting some fruit or ulterior objective in return), a person should worship me, the preceptor (or the father of world) with the articles of worship (by offering these to me) through the medium of an image or an altar of a sacrifice or the fire or the Sun or the waters or (image enthroned in) his heart or of a Brāhmaṇa.

10. For bodily cleanliness, he should first brush his teeth and take his bath. While bathing he should use earth (and other materials) for washing, muttering all the while Vedic and Tāntric *mantras* (sacred formulae).

11. After the performance of the Twilight prayer (*Sandhyā, Brahmayajña, etc.*) and other duties which have been enjoined by me through the Veda, he should, with a pure, solemn determination (of propitiating me) perform my worship which sanctifies (i.e. relieves one from the bondage of) *karmas*.

12. An image is said to be of eight kinds: It may be made of stone or of wood or of metals (like gold, silver, etc.) or of earth or of sandal paste or may be a painting (on the wall) or of sand or a mental image or made of a precious stone.

13. An image which is the shrine of the Lord, is of two kinds—movable (e.g. a Śālagrāma pebble) or immovable.

While adoring an immovable image, *āvāhana* (invoking the presence of the deity) and *udvāsa* (or *visarjana*, a farewell to the deity) are not necessary, O Uddhava.

14. In worshipping a movable image, one can exercise a choice whether invoking and evoking of the deity in the image should be done. But in the case of an altar of sacrifice both must be done. If the image be not of earth (or sandal-paste) or a painted picture, it may be bathed, but in the case of other material, it should be sprinkled with water.

15. My worship through the medium of images should be performed with excellent articles. But a sincere (guileless) devotee may worship me with whatever articles are available to him. In the case of worshipping me in the mind, it should be done with articles created by the mind with utmost devotion.

16. Bathing and decorating an image pleases me the most, O Uddhava. In the case of an altar, invocation of the specific deities at their respective places by means of *mantras* is desirable (or placement of twentyfive *Tattvas*—categories or principles by uttering twentyfive letters from *ka* to *ma*). In the case of sacred fire, oblations with ghee be offered.

17. In the Sun-god, worship with *Arghya* (respectful offering of water and other articles of reception) and prayers is the most pleasing to me; and in water, with libations of water and flower, etc. Even if mere water is offered with faith and devotion by my votary, it gives me the highest pleasure.

18. What need be said if sandal-paste, incense, flowers, lamp, food, etc. are presented to me as offerings. On the contrary, even if rich gifts in abundance be offered to me, by a non-devotee, it does not contribute to my pleasure and joy.

19. Purifying oneself (by taking a bath) and collecting together all the requisite articles of worship, seated on a seat of *Darbha*-grass with the Darbha's pointing to the east, one should face the East or the North or face the image of the god, if it was immovable.

20. Consecrating his person by Nyāsa (which consists of assignment of the various parts of the body to different deities accompanied with prayers and corresponding gesticulations) and the respective parts of the image, he should touch

it with his hand and clean it (by removing sandal-paste, flowers etc. of the previous worship) and should also duly consecrate the pitcher (*kalaśa*) containing water for bathing the deity and other vessels for sprinkling water.

21. He should sprinkle that consecrated water from the *Kalaśa*) and sanctify the shrine of the deity, the articles of worship and one's own person and also fill the three vessels with water and articles of worship[1].

22. The worshipper should consecrate the three vessels containing water for washing the feet (*pādya*), hands (*Arghya*) and sipping (*Ācamana*) of the deity, with the Mantras[2] called *Hṛdaya* (heart), *śirṣan* (head) and *śikhā* (Tuft of hair on the head) respectively, and then pronounce the *Gāyatri Mantra*[3] over them all.

23. One should contemplate on my transcendental atomic (subtle) *aṁśa* (part) of *Paramātman* which abides in the 'Lotus' of the heart in one's body, which is dried up by the (gastric) wind, and parched up with fire at the *Ādhāra cakra* (a spiritual nerve-plexus presumed to be located at the navel), but revived by the sprinkling of nectar issuing from the moon located in the forehead. It is beyond the 'un-struck' (spiritual) sound (*anāhata nāda*) which is the fifth part of *Praṇava* (the remaining four being A, U, M, *Bindu* or nasal sound) and it

1. ŚR. gives the following details. The three vessels with water are meant for washing the feet (*pāḍya*), hands (*arghya*) and for sipping (*ācamanīya*) water for the deity. The water for washing the feet of the deity should contain small grains of Śyāmāka rice, blades of Dūrvā grass, lotus flower and a herb called Viṣṇukrānta or Aparājita. The water for washing the hands of the deity should contain the following eight articles : sandal-paste, flowers, unbroken grains of rice (*akṣata*), of barley, blades of Kuśa grass, sesamum seeds, mustard seeds and blades of Dūrvā grass. The water for sipping or rinsing the deities' mouth should contain nutmegs, cloves, berries called Kakkola or Kankola. The list is commonly given by all commentators with a few additions. SD. states that if any article is wanting *Tulasī* leaves should be substituted.

2. GS. gives them as follows :
hṛdā namaḥ, sīrṣṇā svāhā, and *śikhāyai vaṣaṭ*.

3. It is as follows :
tat-savitur vareṇyam bhargodevasya dhīmahi dhiyo yo naḥ pracodayā

is meditated upon by *Siddhas* (who have attained spiritual perfection).

24. When his own body is permeated by that divine particle (*aṁśa*) or contemplated as his *ātman* (like a house illumined by the light emanated from a lamp, the worshipper should be (himself) full of my presence and invoke me and worship me with mentally created articles. He should then invoke my presence in the image (to be worshipped), perform the *Nyāsa* (assigning the various syllables of the Mantras to the part of its body) and then adore me that way.

25-26. After constructing mentally a throne[1] (seat) for me, and with the nine powers[2] attending upon it, he should conceive that there is (on the seat-cover designed over it) a shining lotus of eight petals beautified with a pericarp and filaments. With a view to secure success here and emancipation from *saṁsāra* hereafter, he should, according to Vedic and Tāntric procedure of worship, offer me water for washing feet (pādya), washing hands and rinsing the mouth.

27. He should duly worship in the serial order the discus the *Sudarśana*, the conch *Pāñcajanya*, the mace *Kaumodaki*, the sword *Nandaka*, the bow *Śārṅga* as well as the arms of *Saṅkarṣaṇa*, viz. the plough and the pestle, in the eight quarters and the *Kaustubha* gem, the *Vaijayanti* garland and the *śrivatsa* mark (all the three on the chest of the Lord in their respective places).

28. Similarly, he should worship the eight attendants (*Pārṣads*) of the Lord, viz. Nanda, Sunanda, Pracaṇḍa, Caṇḍa as well as Mahābala, Bala, Kumuda and Kumudekṣaṇa,

1. ŚR. gives the following concept of this seat. It has *Dharma* or Righteousness, *Jñāna* or Knowledge, *Vairāgya* or Renunciation and *Aiśvarya* or Rulership as its legs in the South-east, South-west, North-west and North-east corners and the opposites of the above viz. Unrighteousness, Ignorance, Attachment and lack of rulership as its four sides and the three *guṇas*—*Sattva*, *Rajas* and *Tamas* as the planks at the base.

2. ŚR. enumerates the following nine potencies of the Lord, *Vimalā*—purity, *Utkarṣiṇī*—exalted state, *Jñāna*—Knowledge, *Kriyā*—activity, *Yoga*—Yogic Supernormal powers, *Prahvī*—modesty, *Satyā*—truthfulness, *Iśānā*—Sovereignty and *Anugraha*—Grace.

standing around the Lord in eight directions and Garuḍa facing Him in front.

29. He should also adore by the usual offering of water to wash hand, etc., *Durgā*, *Vināyaka*, the sage *Vyāsa* and *Viṣvaksena* (all these surrounding the Lord in the four corners), His own spiritual guide (standing to the left of the God), and the guardian deities of the eight quarters, each in his respective position, all of them facing the Lord.

30. If he can financially afford to do so, he should every day give me (and my attendants) bath with water fragrant with sandal paste, *Uśira* (a fragrant root of the plant *Andropogon Muricatus*), camphor, saffron and aloe-wood chanting all the while *Mantras* during the bath.

31. He should chant (while bathing the deity) the *svarṇagharmānuvāka* (the section of the *Taittariya Āraṇyaka* beginning with the *mantra*: *suvarṇaṁ gharmaṁ pariveda venam* (T. A. 3. 11. 1a) the *Mahāpuruṣa Vidyā*[1], the *Puruṣa sūkta* (ṚV. X. 90) and texts of the *Sāmaveda* known as *Rājan-sāma*[2] (and *Rauhiṇa sāma*).

32. My votary should lovingly decorate me appropriately with clothes, sacred thread, ornaments, decorative drawings on my body (on cheeks, chest, etc.), garlands of *Tulasi* leaves and sandal pigments.

33. My worshipper should offer to me with faith and reverence various articles (of worship) such as water for washing feet and rinsing the mouth (for sipping), sandal-paste, flowers, *Akṣatas* (grains of unbroken rice), scented fumes, light and articles of food.

34. If he can afford it financially, sugar and milk preparations, ghee and butter, cakes, pastes and sweet-meats,

1. It contains the following *Mantra* :
   jitaṁ te puṇḍarīkākṣa namaste viśva-bhāvana |
   Subrahmaṇya namste'stu mahāpuruṣa-pūrvaja ||
2. It begins thus :
   Indraṁ naro nemadhitā havante
   RV. 7.27.1a, TS. 1.6.12.1a, SV 1.318a

VJ. includes the recitation of *Viṣṇu Sūkta*, *Samudra Sūkta*, *Pavamāna Sūkta* in addition to the above.

porridge made of wheat flour with ghee and raw sugar, curds and soup of pulses should be offered to me.

35. Every day or (if that is not possible due to financial stringency) at least on holy days (like the eleventh day both in the bright and dark half of the month, etc.) or in the birthday celebrations of the incarnations of God, perfumed oil, paste of saffron and camphor (for massaging my body), a mirror (to show me my reflection), tooth brush for cleansing the teeth, bathing with *pañcāmṛtas* or five articles like milk, curds, ghee, honey and sugar, to be finally washed clean with pure fresh water), sweet food for eating should be offered to me and music and dance should be presented on these days.

36. (To those who wish a higher type of fruit, worship of sacrificial fire is recommended as follows: A sacrificial receptacle sufficiently hollow in the middle prepared as per prescribed rules, in the earth along with three zone-like constructions and platforms around it be prepared and fire be deposited in it and when sufficiently kindled, he should collect it with his hand.

37-38. After spreading the *Kuśa* grass on all sides (as per usual procedure), he should sprinkle water on all the four sides of the receptacle of fire and after performing the procedure of *Anvādhāna* (depositing fuel[1] and other things in the sacred fire), the worshipper should contemplate me in the fire, as being brilliant in complexion like red-hot molten gold, with four beautiful arms equipped with a conch, a discus, a mace and a lotus, gracious and serene in appearance, clad in raiments of golden colour like pollens of a lotus flower.

39. (He should contemplate me as) adorned with a lustrous crown, with bracelets and a girdle and excellent armlets; with *śrivatsa* mark on the chest, and shining *Kaustubha* gem (round the neck), and a garland of forest flowers (*Vanamālā*)

40. Having contemplated me (as such), he should

1. The sacred fuel and articles to be offered are to be placed to the north of the fire. They are to be sprinkled with consecrated water taken in a spoon before offering them to the fire.

offer the sacrificial sticks soaked in ghee into the fire. He should then pour into the fire two offerings of ghee specifically called *Āghāra*[1] and *ājyabhāga*[2] and should offer other oblations soaked in ghee.

41. A wise person (knower of these technicalities) should pour the offerings into the fire, uttering the fundamental *Mantra*[3] (*Om namo Nārāyaṇāya*) and some portion of the oblations with each of the sixteen verses of *puruṣa sūkta*. He should then give oblations (through the sacrificial fire) to Dharma and other gods according to the sequence given above (vide verse 25 above), uttering the name of the deity (in the Dative case and adding the word *Svāhā* every time. Finally, at the end of the sacrifice a thanks-giving oblation to fire with the Mantra *Agnaye sviṣṭakṛte svāhā* is to be offered.

42. Having worshipped me and paying me obeisance, he should offer worship to the attendant deities (Nanda, Sunanda, etc.) muttering all the while the *Mūla Mantra* (*Om namo Nārāyaṇāya*) meditating on the Supreme *Brahman, viz.* Nārāyaṇa.

43. Having offered water for sipping, he should hand over the remnants to *viṣvaksena*. Then he should offer betel leaves containing spices and aromatic substances making the mouth sweetsmelling. He should conclude by *mantra-puṣpa* (showering flowers on me).

44. After singing and extolling my excellences, dancing before me, imitating my past *lilās* (sportive actions), recounting and listening to my stories, he should remain immersed in that blissful state for a while.

45. Eulogizing me by singing various hymns found in ancient texts as well as those in the current language (of the masses), he should lay himself prostrate before me with the prayer, "may you be propitious unto me, O Lord."

1. In this, ghee is to be sprinkled across the sacrificial pit from the north to the south and *vice versa*, muttering the sacred formulae *prajāpataye Svāhā, Indrāya Svāhā*.

2. Offering ghee to the sacrificial fire uttering the sacred formulas *Agnaye Svāhā, Somāya Svāhā*.

3. This being the *Pāñcarātra Sādhanā*, they won't use the mantra *Om Namo Vāsudevāya*, though some modern commentators do so.

46. Placing his head on my feet and clasping them (my feet) by both of his hands (he should pray) "protect me, O Lord. Afraid of the sea of *saṁsāra* full of alligators in the form of death, I have sought protection in you."

47. He should then reverentially place on his head some flowers, etc. from my worship as a gracious gift from me. If withdrawing of the spiritual light invoked in the image is necessary, he should contemplate that the divine light in the image is now withdrawn and merged in the Supreme Light in the lotus of his heart.

48. One may worship me at any time and in any form (image, picture, etc.), in which one entertains devout faith. For being the Soul (Inner Controller) of all I abide in all beings as well as in the Self of the worshipper.

49. He who worships in the manner described above, according to the course of active yoga as taught in the Vedas and the Tantras, receives from me accomplishments of his desired objectives, both here and hereafter.

50. After installing my image, he should get a fine durable temple or shrine built for it; (he should get) beautiful flower-gardens laid out for it, and establish foundations (or endowments) for the regular performance of my daily worship as well as for celebration of festivals and for pilgrimage.

51. He who makes formal grants of lands, markets, villages and towns for the perpetual continuation of my worship etc. every day as well as on specially sacred or festive occasions, attains to that divine state in which he can enjoy lordly blessings similar to mine.

52. By installing my image, one attains the sovereignty of the entire globe (in future); by building a temple or a shrine, he is sure to get dominion over the three worlds; by performing worship and rendering other services, he can attain to the region of god Brahmā. But he who serves me in all the above-mentioned three ways, attains a state of (blissful) equality with me.

53. A person who follows the path of disinterested devotion to me, directly attains to me only. He who worships me in the manner described above, is blessed with the *Bhakti Yoga* (the path of real devotion to me).

54. He who confiscates the endowment founded either by himself or by others for the sake of the deity or Brāhmaṇas, is destined to be born as a feces-eating worm for ten crores of years.

55. Whatever fruit is destined for the actual agent of a deed, awaits also his colleague, his director or the appreciator of it, as all these are the collaborators in that act. And in the next world, everyone of them shares the reward or retribution in proportion to their contribution to that deed.

CHAPTER TWENTYEIGHT

The Essence of the Path of Knowledge

(*Jñāna Yoga*)

The glorious Lord said :

1.* Realizing that the universe—a product of *Prakṛti* (Primordial Nature) and *Puruṣa* (Spirit) is nothing but one substance (viz. the *Brahman*), a person should neither praise nor censure the serene or violent nature and action of others.

*SS and VR : (i) One should realize that the Lord (i.e. my-self) is the Inner Controller. VR adds : The universe is the body of the Supreme Soul (me). One should realise that the universe consists of the sentient (*cid*), non-sentient (*acid*) and *Iśvara*.

(ii) VJ. interprets *para* as the opponent who fails to see the difference between the *Brahman* and *jiva*. (*paraḥ Śatruḥ, Jīva-Brahmaṇor vailakṣaṇya-satyatāyā asahamānatvāt*). The actions of such an enemy (an *advaitin*) are evil and should not be applauded but censured! (*What a gospel of hatred in the name of the Lord* !

VJ. adds : One who perceives that the universe along with the non-sentient *Prakṛti* and *Hiraṇyagarbha* (*Puruṣa*) is pervaded by the Supreme Soul (*Paramātman*) and is the real knower.

(iii) Ek. holds the *cid-vilāsa-vāda* about the universe due to the influence of Jñānadēva or Kāśmirī Śaivism.

2. He who applauds or condemns the natural inclinations and corresponding actions of others, immediately deviates from his own purpose (of attaining spiritual wisdom) as he, thereby, develops attachment to what is not real.

3. When the sense-organs which are the product of the *Taijasa* type of ego (caused by *Rajas*) are over-powered with sleep (and cease to function), the individual soul (*jiva*) remaining confined in the body, strays in the realm of illusions (*Māyā*) and witnesses dreams (which are unreal), and if the mind is still over come with torpidity, loses the consciousness of the body, sinks into death-like deep sleep. Similarly, the person who perceives the outward differences only (and fails to grasp the underlying oneness—the Reality) is distracted by illusory objects of senses and is ultimately sunk in utter darkness.

4.* When the quality itself is unreal, the problem of what is auspicious (or commendable) or inauspicious (or censurable) that too to what extent, does not arise at all; for whatever is uttered by the tongue (i.e. perceived by our sense-organs) or conceived by the mind is illusory and unreal.

5. Even though the reflection of an image or the reflection of a sound, occular illusions like a mirage are unreal (and unsubstantial), they do create an effect (on the mind of the seer or hearer). In the same way, this body or other things arouse fear till death (till every thing is dissolved into *Prakṛti*.)

6.** It is only the Almighty Supreme Soul who creates this universe and is both the creator and the created, the protector and protected. Being the universal Soul, he is the withdrawer and the withdrawn. (He is thus both the material and instrumental cause of the universe).

* (i) VR : The Soul is different from the body and it is wrong to identify them. The body is ever-changing (but the Soul is the same). There is no propriety in praising the body of a celestial as good or condemning the body of an insect as bad, as they are the modifications of the same *Prakṛti* and the body is not the Soul or Ātman.

** VJ. Being the almighty Lord, the creator etc. of the universe he creates himself into various forms, sustains them (or lives with other created beings) and withdraws them at will. The universe is thus real and not *Mithyā*—illusory (*Satya-saṅkalpena satya-karmaṇā parameśvareṇa sṛṣṭatvāt idaṁ sarvaṁ satyaṁ na mithyābhūtam* /

7. Hence, no being or reality other than the Supreme Soul existing independently out of the created universe, has been observed or stated (by the *Vedas*). The three-fold appearance of creation, sustenance and destruction of things[1] in the *Ātman* is baseless[2]. Therefor , do understand that this threefold universe (consisting of the seen and the process of seeing) is the product of *guṇas* and is caused by *Māyā*.

8. He who understands thoroughly this *Jñāna* and *Vijñāna* as expounded by me, does neither deprecate nor praise others but moves about in the world (far above partiality or duality) like the Sun.

9. Concluding through logical proofs like direct perception, inference, scriptural authority and self-realization that every thing (including the universe) which has a beginning has a beginning, has an end, a person should move about in the world shedding off attachment to everything.

Uddhava said :

10. (As you say it) the *Saṁsāra* (the transmigration or experience of pleasure and pain) is related neither to the Soul who is the intelligent self-luminous seer nor to the body which is the seen (or the object, an unintelligent non-self). The fact of the matter is that the transmigration does take place. (Be pleased to explain) to whom *Saṁsāra* is related.

11. The soul is not subject to decay, attributeless, pure, self-luminous like fire and is unobscured by anything (such as Nescience), while the physical body is non-sentient like wood. Now which of these two are affected by *Saṁsāra* (the cycle of births and deaths) ?

The Lord replied :

12. So long as there is a contact between the indiscriminate *jiva* and the body, senses and vital breath, *Saṁsāra*, though it has no reality, continues to bear fruit (by giving pleasure, pain, etc.)

1. *or* the *ādhibhautika, ādhidaivika and ādhyātmika* universe—ŚR.
2. The notion that Paramātmā is the *Samavāyi*, the *Asamavāyi* or the Nimitta cause is baseless. The *Brahman* is the material cause of the universe —VR

13. Just as (due to brooding over objects in the wakeful condition) a person in dream experiences pleasure or pain or witnesses objects which have no real existence, this *saṁsāra*, though non-existent in reality, does not cease to persist in the case of a *jiva* who constantly thinks over objects of senses.

14.* Just as the state of dreaming brings a number of (unreal yet) evil experiences to a person who has not wakened up from sleep, but that very dream is not capable of deluding a person when wide awake.

15. (Feelings and moods like) grief, joy, fear, anger, greed, delusion, cravings and others as well as the states of birth and death, are seen related to (a *jiva* due to his involvement with) *Ahaṁkāra* ('I'-ness), but not to the *Ātman*.

16**. The soul who is presiding over the body, senses, vital airs and the mind, identifies himself with them and abides in them, is called *jiva*. His subtle body is constituted of *guṇas* (like *Sattva* etc.), and (residual impressions left after performing) *Karmas* or actions. He is variously sung (i.e. designated) as *Sūtra* or *Mahat*. Being controlled by Time-Spirit (or *iśvara*), he revolves in the cycle of life and death (*Saṁsāra*).

17. Having cut off the sword of spiritual knowledge sharpened by means of contemplation, this baseless, apparent multiplicity of forms like the mind, speech, vital breath and

*. VR : When the spiritual knowledge enlightens a person, he ceases to identify his body with the Soul and has no attachment (*tad dehātmābhimāna-rūpa-mahā-janana-dvārā sukha-duḥkha-kṛn na bhavati* /

**EK : When the infinite *Ātman*, transcendental to *Māyā*, becomes the basis of *Māyā*, he is called *Antarātmā*. He pervades the *Māyā* and still remains infinite. He is hence called *Parameśvara*. As he is the controller of the *Māyā*, he is called *Īśvara*, the Ruler. When the *Ātman* is reflected in Nescience (*Avidyā*), he is called *jīva* (individual Soul), with a powerful feeling of his identification with the body, he became *Ahaṅkāra* (Ego) In this way, EK describes how the *Ātman* transformed himself into Mind, the ten sense-organs, the subtle body and its cause, viz. the three *guṇas*, the objects of enjoyment, *sūtra Prakṛti* and its agitator, the Time-spirit. Hence the *Ātman* is in every object. After describing in details how every object is constituted of *Ātman*, EK concludes that 'Bondage' (of *saṁsāra*) consists in identification of the Soul with the body and the realization that the *Ātman* is unrelated to the body, is called Liberation (*Mokṣa*).

—*EB* 28. 193-208.

the body—all unsubstantial (yet variously manifested unrealities), the sage should rove all over the world, without ever being subject to desires and temptations.

18. Spiritual wisdom consists of discrimination between what is eternal (The *Brahman*) and what is non-eternal. The means to attain it are the study of the Vedas, penance (i. e. abiding by the duties prescribed for one's *Varṇa* and *Āśrama*), direct (personal) experience, tradition or spiritual guidance from the preceptor and logical inference. This wisdom convinces that the absolute entity (viz. *Brahman*) that was at the beginning of the universe, and remains after the destruction of the universe, exists in the middle also and it (the *Brahma*) manifests the universe as well as is the cause of it.

19. Just as gold bullion before it is wrought into beautiful forms exists as gold before as well as after its modifications (as ornaments, coins or other decoratives), and is the same gold even in the middle when it is called by different names (as bangles, ear-rings, etc.) similarly, I exist before the creation and after the dissolution of the universe and I am given different designations in the middle, (while the universe exists as such. Thus the universe is not separate from me).

20.* O Uddhava ! From the point of both invariable concomitance and logical discontinuance, the Brahma is real. It is the fourth principle beyond the mind (vijñāna) which is subject to three states (viz., wakefulness, dream-state and sleep) caused by three *guṇas* (viz. *Sattva*, *Rajas* and *Tamas*) which create the three-fold universe comprising the cause i. e. the sense-organs (*Adhyātma*) the Effect i.e. the elements (*Adhibhūta*) and the doer i. e. the presiding deities over the senses (*Adhidaiva*). He (the *Brahma*) reveals triads and persists when the above-mentioned threefold distinctness ceases to appear as when a person is merged in *Samādhi* (transcendental meditation).

21. That which did not exist before the creation and does not survive after it, has no existence in the middle period

* VJ ; This *Brahman* is *vijñāna*. It leads the *jīva* to three different destinations (Liberation, *Saṁsāra* and hell). Being beyond the realm of the triads (of states, *guṇas*, etc.) the *Paramātman* exists eternally independent.

except merely in name.[1] This body which was not Ātman either before it came into existence or after its death, cannot be Ātman while the body exists. That by which anything is caused is the same as the effect that is manifested. (The effect of that which is revealed is impossible without the cause or the revealer. That is my considered opinion in the matter.

22. Though this universe of modifications appears to exist, it is non-existent. It is the modificatory creation (of *Brahma*) through *Rajoguṇa* (and as such it is a product or effect which is revealed). But the *Brahman* is self-existent (not a product of anything but the cause of everything else), and is self-luminous (self-revealed yet the revealer of others). Hence, it is *Brahman* alone which shines[2] manifested as the diverse wonderful universe consisting of the senses, the objects of senses (viz. subtle elements), the mind (including the deities presiding over the senses) and the gross elements.

23. Having completely dispelled (lit. cut off) all doubts regarding the nature of the *Ātman*[3] by convincing proofs (such as scriptural authority, tradition, direct experience, etc.) of correctly discriminating the *Brahman* and by discarding the notion that the non-*Ātman* (viz. the body or the universe) the *Ātman*, as also through the grace of the preceptor of deep spiritual knowledge, a person should stay immersed in the Supreme bliss of the Self dissociating himself from all the cravings of the senses for enjoyment.

24. The Soul is (distinct and different from and hence) not the physical body of earth. Nor is he the senses (which are instruments), their presiding deities (who are the modifications of *Prakṛti*), the vital breath, elements like the ether, air, water, fire and the earth; nor is he the mind, intellect, the reason and the ego, as they depend on food (for nourishment). He is

1. *vācārambhaṇaṁ vikāro nāmadheyam /*
—*Chāndogya Up.* 6.1.4.

2. *tam eva bhāntam anubhāti sarvam /*
tasya bhāsā sarvam idaṁ vibhāti //
—*Kaṭha* 5.15.
Śvetāśvatara 6.14
Muṇḍaka 2.2.16

3. VR. This word connotes the transcendental Supreme *Brahman* but the term *Brahma* in the last foot—*Brahmendriyārtha*, etc. is used in the sense of *Prakṛti*.

also not the object of senses and *Prakṛti* which is the state of equilibrium of *guṇas* (as they are non-sentient).

25.* What benefit can accrue to my devotee who has properly realized my nature by correct discrimination, by control of his senses which are the products of three *guṇas*? Or what blemish is there to him if the senses get distracted? What effect can there be on the sun if clouds surrounded it or disperse from it?

26. Just as the sky is not affected by the (drying, burning, drenching and soiling powers of) wind, fire, water and the earth, nor by the (heat, cold, etc.) of the coming and passing of seasons, in the same way, *Brahman* which is eternal (indestructible) and transcendental to the (cosmic) ego[1] is never soiled by the dirt of *Sattva*, *Rajas* and *Tamas* which are the causes of *Saṁsāra*.

27. However, so long as *Rajoguṇa* which soils the mind with attachment to sense-objects is not completely wiped out, all associations with the objects (senses) created by *Māyā* should be scrupulously avoided by the *yoga* of intense and unswerving devotion to me.

28. Just as a disease which is not properly treated medically, annoys patients by its frequent virulent recurrence, the mind of an imperfect Yogi whose passions and the *karmas* resulting therefrom have not been completely burnt down, becomes passionately attached to every thing (objects of senses, property, relatives, etc.) and brings about the fall of a *Yogin* who has not attained perfection.

29. Yogins who are frustrated in the attainment of their goal by interruptions created by god, men or other beings (or by the *adhibhūta*, *adhidaiva* and *adhyātma* types of difficulties) (and die in an imperfect stage) again take to the path of *Yoga* (in the next birth) by virtue of their Yogic practice in the previous existence, but never turn to the elaborate path of *Karma*.

30. An ignorant person being impelled by some power (may be God's will or his previous *Karma* or destiny) performs

* VJ. thinks that this verse applies to Hari and not to his devotees.

1. VR-: The *Ātman* which is expressed by the word 'I'.
(*aham-śabda-vācyam ātma-svarūpam-api*)

some acts (e. g. taking meals) till his death and undergoes modifications (such as experience of pleasure or pain). A spiritually wise person though living in the domain of Prakṛti or Māyā is thus subject to it, but he is free from the cravings of his senses as he has experience of the spiritual bliss of the Soul.

31. (Here is the description of 'asamprajñāta samādhi'). He whose mind is concentrated on and established in the Self-Ātman is unaware of his body irrespective of whether it is standing, sitting, walking, strolling, lying down, passing urine, eating food or doing any other natural activity.

32. Even if a man of spiritual wisdom happens to perceive the unreal objects of extroverted senses (like those experienced by touch, taste, smell, etc.), due to their many-ness, he reasons that they are other than the self and he, therefore, does not regard them as real like a person who has risen from sleep regards the objects of his vanishing dream.

33. Dear Uddhava ! Before the dawn of spiritual knowledge, this body marvellously wrought by (three guṇas) and karmas was regarded as not distinct from the self (due to absence of discriminating power). But this (misconception of the identity of the soul and the body during the state of bondage) is dispelled by spiritual knowledge; for the soul is neither taken (perceived) nor forsaken !

34. Just as the sun-rise would disperse from the eyes of men darkness (that obscured their vision) but does not create a new thing (like a pitcher, etc.) which was not there, similarly a thorough discriminative realization of the self dispels the darkness of ignorance blinding the intelligence of man.

35. This (ever-present eternal) Soul is self-luminous (absolutely unsoiled by ignorance), unborn, immeasurable (beyond the ken of logical reasoning), unlimited by time and space (hence not subject to modifications of growth, decay, etc.[1]) self-luminous (capable of cognising every thing), one without a sec-

1 SS and VR : The Soul is not apprehended as the physical body (saying 'I am fat' etc.) nor is subject to creation and destruction (*sarga-saṁhārādi-bhāk*)

ond, beyond the range of words. It is when impelled by it that the speech and life-breath function.[1]

36. But it is self-delusion to entertain the notion of difference in the Soul who is absolute. For even this delusion about difference[2] (has to depend on the Soul) as it has no other support than the Soul[3].

37. It is the view of some persons who regard themselves as learned that duality in what is perceptible by names and forms (i. e. this body and the external world) and in what is constituted of five elements, is irrefutable and the statements in (texts of) Vedānta are merely complimentary (*artha-vāda*). But this conviction (of the so-called learned people) is meaningless[4].

38. If a *yogin* who has not yet attained perfection in *Yoga* (lit. is yet unripe in yogic practices) but is still striving in *yoga*, be visited by (some such difficulties (as bodily indisposition, etc.) the following procedure is prescribed (as a remedy).

39. He should cure some of these (viz. troubles from heat and cold) by yogic concentration (on the moon and the sun), some (caused by flatulence and other abdominal troubles) by various (yogic) physical postures, and some others (caused by evil planets, serpents, etc.) by penance, *mantras* (sacred formula) and medicinal herbs.

40. He should overcome some obstacles (caused by lust and anger) by intensively meditating on me. by singing my name and glorifying me while others (caused by hypocrisy and arrogance) leading to evil consequences by attending upon persons who are past-masters in yoga.

41. Some persons try to keep their body in sound health and preserve their youth by various expedients and then they begin the yogic practice for attaining miraculous powers.

1. *Keneṣitaṁ patati preṣitaṁ manaḥ.*

Kena Up. 1

2. viz. the difference with reference to the body and its condition —VR.

3. *neha nānāsti kiñcana*—

Kaṭha 4.11
Bṛhad. 4.4.19.

4. VR. regards the above views of the self-conceited as delusion of the mind.

42. But this cause should not be approved (and adopted) by the wise, as, after all, the physical body is perishable like fruits of a tree (and these efforts are in vain).

43. Even if the body of a person who takes yogic exercises every day becomes exceptionally strong (and lasting to the end of a *Kalpa*), he should not give much importance to it believing it to be imperishable. He should discontinue that yoga of physical culture and devote himself to me.

44. If a yogī entirely entrusts himself to me and devotes himself scrupulously to the practice of yoga (as detailed by me), he may not be hindered by obstacles. Becoming totally free from all desires and yearnings, he should enjoy himself thoroughly immersed in the bliss of self-realization.

CHAPTER TWENTYNINE

Bhakti Yoga Recapitulated :

Departure of Uddhava to Badarikāśrama

Uddhava submitted :

1. O Imperishable Lord ! It is my considered opinion that the course of yoga as enunciated by you is impracticable to those who have no control over their minds. Pray, be pleased to elucidate to me (in easily understandable terms) that spiritual path by following which an ordinary person will attain perfection without any difficulty.

2. Aspirants after yoga who endeavour to concentrate their minds are subjected to great strains in controlling their mind, and feeling fatigued and frustrated in attaining mental serenity, they become despondent, O lotus-eyed God.

3. Hence, O Lotus-eyed Lord of the universe, swans i.e. those who can discriminate between what is essential and unessential (i.e. your devotees) joyfully resort to your lotus-feet which yield nectarlike spiritual bliss but these arrogant follo-

wers of the *karma* and yoga path devoid of your *Bhakti*—do not resort to them as they are confounded by your *Māyā*.

4. What wonder is there, O Imperishable Lord, that you abide by the will of your servants who have dedicated themselves exclusively to you? Even though your foot-stool gets polished with the crests of the glorious crowns of great rulers like god Brahmā and other rulers of the world (while they prostrated themselves at your feet), you took delight in the friendship of beasts (monkeys like Sugrīva, Hanumān), O friend of all living beings.

5. What person who is grateful and conscious of the gracious blessings bestowed by you upon your dependants (devotees who resort to you) can forsake you, the Inner Controller, beloved-most and Ruler of all beings? What person will accept something other than you which, though leading to good fortune, make us forget about you? (or who would worship some other god for securing great fortune or celestial world?) What object is inaccessible to us who devote ourselves to the dust of your feet?

6. O Ruler of the universe! Wise persons who gratefully remember your gracious favours and are full of spiritual bliss, realize that they cannot repay your obligations even during the longest span of life like that of god Brahmā; for you are present externally as the spiritual guide and internally as the *Antaryāmin* (the Inner Controller) and thus you dispel all inauspiciousness (sins, evil desires) of all creatures and manifest your true nature to them.

Śri Śuka said :

7. When respectfully inquired thus by Uddhava who was deeply affectionate to him at heart, Lord Kṛṣṇa whose sport is the evolution of the universe, and who, by his potencies viz. *Sattva*, *Rajas* and *Tamas*, has assumed three forms (viz. that of Viṣṇu, Brahmā and Śiva respectively) and is the Supreme Lord of the rulers of the universe, with a winsome smile replied affectionately to him.

The Lord said :

8. It is with pleasure that I shall explain to you the course of righteous duties which are exceedingly auspicious and pleasing to me. By following them with devotion, a mortal being can over-come the unconquerable death (*Saṁsāra*).

9. Remembering me deligently, one should perform all his duties dedicating them to me. He should resign and concentrate his heart and mind to me and should find delight in doing duties pertaining to me.

10. He should resort to the holy lands (and sacred places) frequented by my saintly devotees, and he should follow the course of conduct of my devotees whether they be gods, Asuras or human beings.

11. Either individually or in a group he should arrange to celebrate, on holy days (like *Ekādaśī*) pilgrimages, processions or great festivities accompanied with songs, dances and other royal arrangements worthy of great kings.

12. He should consider that he visualizes me only, manifested in all beings, both internally and externally, like the sky. With a pure, sinless heart he should see me within himself also.

13-14. In this way, O greatly enlightened Uddhava, he should establish himself in pure knowledge and should consider all created beings as being the God himself and respect them all. He who looks with an equal eye (without making any difference in) *Brāhmaṇas* and low caste peoples, a robber and one devoted to *Brāhmaṇas*, the sun and the spark of fire, a cruel and merciful person, (such impartial person) is really the spiritually wise person.

15. A person who invariably considers me to be present in all human beings, finds that before he is free from the (feeling of) inimical competition (with the equals), jealousy (against superiors) and contempt (towards the inferiors) along with his egotism.

16. Disregarding one's friends and relatives who smile at him in ridicule and setting aside the viewpoint (about the superiority) of one's person and giving up the sense of shame, should prostrate himself like a staff in bowing to all beings

upto a dog, a Cāṇḍāla (a man of the lowest caste) a cow and a donkey.[1]

17. He should continue to propitiate me orally, mentally and physically in this manner, so long as the perception of my presence in all beings is not engendered in him.

18. To him everything appears as permeated with *Brahman* by virtue of his knowledge that God is everywhere. Realizing this clearly and with all his doubts clarified, he should cease to participate in *Karmas* (or follow the path of *Karma*).

19. It is my considered opinion that out of all the pathways to God, to perceive my presence in all beings in one's thought, word and deeds is the most efficacious one.

20. Dear Uddhava ! Even if merely a beginning is made, there is no danger of the slightest loss (of the exertions made) in the righteous course of conduct prescribed by me, as it is free from wishful expectation, and it has been so systematically ordained by me as it would not be affected by *guṇas*. (It is not the ordinary *Dharma* laid down by Smṛti-writers like Manu).

21.* Whatever fruitless exertion of a worldly nature such as fleeing out of fear, lamenting out of grief, etc., if dedicated to me who am of transcendental nature, attains the status of *Dharma* (as in the case of Kaṁsa's fear, Gopī's love, Śiśupāla's hatred).

22. That one should attain to the Real through the unreal (body) and reach me, the immortal eternal Lord, by means of this mortal coil—This is the most intelligent act of an intellectual and the highest sagacity of the wise.

23. What has been expounded to you uptill now by me either in details or in brief, constitutes the complete epitome of the definitive teaching on *Para Brahman*. This is difficult to grasp even for gods (though they are *sāttvic* by nature).

1. Strangely enough VJ. distinguishes between Brāhmaṇas and others in the list and lays down that one should physically lay prostrate before Brāhmaṇas but in the case of Cāṇḍālas and others he should bow mentally only. (*Brāhmaṇādīn prati bhūmau daṇḍavan naman anyānścāṇḍālādīn prati manasāsmaraṇam iti bhedaḥ |*)

* VJ. Acts of devotion, worship, contemplation on other deities is a fruitless exertion (*tadāyāsas tatra kriyamāṇa-prayatno nirarthaḥ syāt |*).

24. This spiritual knowledge has been repeatedly imparted to you with clear logical reasoning. A person who digests this will get all his doubts resolved and will be liberated from *Saṁsāra.*

25. He who will treasure up in his memory my lucid, well-reasoned exposition of your queries, will attain to the eternal Supreme *Brahman* which is the secret (knowledge) of the *Vedas.*

26. I, of my own accord, will reveal myself to the expositor of the *Brahman* who would clearly explain this knowledge to my devotees.

27. He who would loudly read out this sanctifying, supremely holy text (containing my teaching), will every day make others see me by the light of spiritual wisdom, and will himself get purified (by realizing me in his mind purified by Yoga[1]).

28. He who devoutly and with concentrated mind listens to this every day and develops supreme devotion unto me, is never bound by *Karmas.*

29. O friend, have you fully realized the true nature of *Brahman?* Has your infatuation and the grief that tormented your heart disappeared, dear friend ?

30. This knowledge should not be imparted to a hypocrite, a nonbeliever, a cheat, an unwilling listener, a person who is not devoted to me or an ill-mannered fellow.

31. You should expound this to persons who are free from the above-mentioned defects, are friendly to Brāhmaṇas and (reciprocally) liked by them. You should teach this to those who are pious, holy and to Śūdras and women if they are devoted.

32. Once this spiritual wisdom is properly imbibed, nothing remains to be known by the aspirant of (spiritual) knowledge, just as nothing remains worth drinking when once the exquisitely sweet nectar is sipped.

33. (There may be many things worth knowing and means of achieving object in the case of non-devotees, but I am

1. *yoga-pariśuddhena manasā sākṣāt-kuryāmiti bhāvaḥ*—VR

everything to my devotee. Hence you seek resort in me alone.)

Whatever objectives or purposes are accomplished by means of (spiritual)knowledge, performance of righteous duties, yogic practices, pursuit of commerce and agriculture, and wielding ruling power—that is all the main four objectives in life (or *Puruṣārthas*), I myself am to you[1].

34. When a mortal being has renounced all courses of actions (prescribed in Śāstras) and has dedicated his self to me, I select him as the recepient of my Special Grace. He then, attains immortality and certainly becomes eligible to be one with me sharing my divine powers of omnipresence, omnipotence, etc.

Śri Śuka said :

35. Having heard the speech of the Lord of hallowing renown, Uddhava, to whom the path of Yoga (union with the Almighty Lord) was thus lucidly explained, folded his palms (in reverence) and with his eyes overflowing with tears of joy and throat choked with overwhelming affection, he was unable to express himself.

36. With courageous efforts, he controlled and stabilised his mind which was agitated with overwhelming affection. Feeling (with gratitude) how blessed he was (by the Lord), he folded his palms (to pay obeisance) and touching His lotus-feet with his head, he submitted to the most prominent hero among Yadus, as follows:

37. "The pitchy darkness of delusion clasped by me so far, has been dispelled by your mere enlightening presence (what need be said about your illuminating discourses?) O creator of god Brahmā, can cold, darkness or fear (of any of these) overpower a person who is sitting adjacent to the fire (or the sun).

38. (Your compassion is limitless). Compassionate as you are, the brilliant lamp of spiritual wisdom has been given

1. ŚR attempts to explain how each of the four *puruṣārthas* are covered by the activities mentioned in this *Śloka*.

to me again. What grateful person would like to abandon the soles of your feet and resort to others for shelter.

39. The strong bonds of (the net of) my affection for (my clansmen like) Dāśārhas, Vṛṣṇis, Andhakas and Sāttvatas which were extended by you through (the agency of) your *Māyā*, for the expansion (procreation) of our race, have been cut asunder by you with the weapon of self-realization.

40. Obeisance to you, great yogin. I have approached you for protection. Be pleased to so guide me as I should find incessant joy from and affection for your lotus-feet."

The Lord Commanded:

41-42. Dear Uddhava ! In compliance of my command, do you go to my hermitage called Badarī. Absolve yourself of all impurities there, by performing ablutions and sipping the holy waters of the sacred Gaṅgā which became sanctified by contact with my feet. Having shaken off all your sins and impurities by the very sight of the Alakanandā[1] put on bark garments and subsisting on forest-products (like fruits, roots), stay on unaffected by any longing for pleasures and comforts, my dear.

43-44. Forbearing all experiences of opposite states (like heat and cold, pleasure and pain) continue to be straightforward and good in your behaviour. With your senses under control, serene and with your intellect (mind) concentrated on your *Ātman*, remain endowed with spiritual knowledge and self-realization. Pondering deeply and constantly and realizing whatever you have so assiduously learnt from me, you dedicate your mind and speech to me and continue to constantly abide by the duties prescribed by me. (If you do so) you will transcend the three courses (of existence caused by three *guṇas*—*Sattva*, *Rajas* and *Tamas*, viz. birth in the heaven and on the earth as a human being or a sub-human being or the three

1. A tributary of the Gaṅgā. Its source is traced by Captain Raper a little way beyond Badrināth at a waterfall called Vasudhārā (*Skanda P. Viṣṇu Khaṇḍa III*. 6).

—GADMI, P.3.

states of wakefulness, dreaming and deep sleep) and shall attain to me (who am beyond *Māyā*).

Śri Śuka narrated:

45. Thus commanded by Lord Kṛṣṇa (devotion to whom terminates *Saṃsāra*), Uddhava circumambulated him by the right and placed his head on his feet. And even though he transcended the pairs of opposites like joy and sorrow, his heart melted (at the juncture of departure) and he moistened his feet with tears.

46. Nervous and afraid at the imminent separation from the Lord whose affection was extremely difficult to give up, and too much grieved to be able to leave him, Uddhava was deeply agonised. Bearing on his head the wooden sandals (given out of grace as a parting gift) of Lord Kṛṣṇa, Uddhava bowed to him again and again and proceeded[1] to Badarikāśrama.

47. Firmly installing him on the throne of his inmost heart, the great devotee of the Lord reached Viśālā (i.e. Badarikāśrama). Scrupulously following the course of (devotional) duties taught by Kṛṣṇa, the one Friend of the world, Uddhava ultimately attained to his state.

47A. (The 2nd line in VJ'S Text)

Having practised penance as instructed by the (only real) Friend of the universe, he attained to Vaikuṇṭha, the region of Hari.

48. Whosoever tastes with deep reverence ever so little of this nectar of spiritual knowledge overfull with the occan of spiritual bliss, taught to his devotee Uddhava by Lord Kṛṣṇa, whose feet are resorted to and served by the masters of Yoga—he gets Final Emancipation from *Saṁsāra* along with the world (the people) who associated themselves with him.

49. I bow to the Supreme Person, designated as Kṛṣṇa, the First cause of the universe, the Author of the Vedas, who

1. In order to reconcile this with Skandha III where Maitreya and Uddhava were given spiritual guidance by Kṛṣṇa, ŚR states that while on his way to Badari, Uddhava heard of Kṛṣṇa's going to Prabhāsa. He hastily returned and found him sitting alone. Maitreya also came there. Kṛṣṇa gave them spiritual guidance. But Skandha XI is silent about Uddhava's return.

in order to terminate the *Saṁsāra* (transmigration of the Soul) of his devotees following the path of renunciation (*nivṛtti*), and to dispel the fear of old age, death, etc. of his servants following the path of *Pravṛtti*, extracted like bee the (honey-like) essence of the *Vedas* in the form of spiritual knowledge and self-realization and gave it to his devotees (following *Nivṛtti Mārga*) and offered the immortalizing nectar churned out of the sea to his servants (such as gods for drinking).

CHAPTER THIRTY

*Extermination of the Race of Yādavas**

The King (Parikṣit) enquired:

1. When Uddhava, a great votary of the Lord, repaired to the forest (at Badarikāśrama), what did the glorious Lord, the creator of all beings, do at Dvārakā?

2-3. When his own race was threatened with annihilation by the curse of Brāhmaṇas, how did the Lord of Yādavas cast off his body which was beloved-most to the eyes of all. His personality, so charming that women, having but once looked at it, could not take away their eyes from it; which having once entered into the ears of the saintly persons gets (as if) inscribed in their heart and never leaves it (i.e. is never forgotten by them,): Whose glorious splendour when extolled by poets, brings special charms to their words and enhances respect for them; having seen that form occupying the (charioteer's) seat in Arjuna's chariot, the warriors who were slain in the (battle at Kurukṣetra) in his presence, attained a form similar to him.

* This is merely a summary of the internecine feud among Yādavas. A blow-by-blow account of the fight is given in the *Mausala Parva of the MBH*. It appears more reliable as there we find the dead bodies of Balarāma and Kṛṣṇa traced and duly cremated (*MBH, Mausala* 7.31), Kṛṣṇa did not go physically to the next world as the Bh. P. wants us to believe in this chapter.

The sage Śri Śuka replied:

4. Noticing terrible portents appearing in the sky, on the earth and in the mid-air, Kṛṣṇa addressed the Yādavas who were seated in the assembly hall called 'Sudharmā', as follows:

5. "O foremost of Yādavas ! These terrible portents of a serious nature like unto the flags of the god of Death (Yama) are appearing in Dvārakā. We should not tarry here even for a short while.

6. Let women, children and old people go from this place to Śaṅkhoddhāra[1]. We shall go to the holy place Prabhāsa[2] where the Sarasvatī[3] flows to the west.

7. We shall take our bath there, observe a fast and serenely meditate. We shall also worship our deities with ablutions and application of sandal-paste and offering other articles of worship.

8. Having received the benediction (of Brāhmaṇas) by the recitation of sacred *Mantras* and performance of expiatory rites, we shall worship them with gifts of cows, land, gold, cloths, elephants, horses, chariots and houses.

9. For this is the surest procedure to avert evil and the best means of ensuring auspiciousness. Worship of gods, Brāhmaṇas and cows definitely brings prosperity to beings both here and hereafter."

10. All the (council of) elder Yadus attentively listened to this advice of Kṛṣṇa, the slayer of demon Madhu. They agreed with his proposal, ferried across the sea in boats and drove to Prabhāsa in their chariots.

11. At Prabhāsa, as per instructions of the Lord, whom they regarded as their deity, the Yādavas performed with great faith and devotion, all the rites conducive to their prosperity.

1. The island of Bati (Beyt) at the north-western extremity of the gulf of Cutch. Viṣṇu is said to have killed Śaṅkhāsura and recovered the Vedas from him here. GDAMI, P. 177.

2. Somanath or Devapaṭṭana near Verawal in Saurashtra.

3. Now called Raunākṣi. On the bank of this river under an aspen tree, Kṛṣṇā passed away—GDAMI, P. 181.

12. At that very sacred place, as Fate would have it, Yādavas lost their judgement and drank the highly intoxicating sweet beverage, a liquor called Maireyaka[1] by the filtrates of which the reasoning faculty is completely lost.

13. There broke out a bitter conflict between the proud and haughty warriors who were dead drunk with a strong liquor and were deluded by the *Māyā* of Kṛṣṇa.

14. Infuriated with rage[2], those desperadoes fought each other with bows, swords, spears, maces, iron clubs, and lances on the sea-shore.

15. Confronting each other in their chariots, elephants etc. decked with banners flowing in the air, and riding on donkeys, camels, bulls, buffaloes, mules and human beings (slaves), the highly intoxicated Yādava warriors struck one another with arrows even as wild elephants dash against each other with their tusks.

16. With increasing intense hostility while fighting, there were duels between Pradyumna and Sāmba, Akrūra and Bhoja, Aniruddha and Sātyaki, Subhadra and Saṅgrāmajit, terrible (uncle and cousin) of the (same) name Gada (one being the brother and the other a son of Kṛṣṇa), Sumitra and Suratha as combatants.

17. While others like Niśatha, Ulmuka and others the chief of whom were Sahasrajit, Śatajit and Bhānu became blind with intoxication and deluded by (the *Māyā* of) Lord Kṛṣṇa, challenged each other and meeting at close quarters struck each other mercilessly.

18. Forgetting their mutual friendly relations, all the clans of Yādavas such as Dāśārhas, Vṛṣṇa, Andhakas, Bhojas,

1. SKD III., P. 786 gives the following ingredients of this wine:
Sīdhur ikṣurasaiḥ pakvair apakvair āsavo bhavet |
maireyaṁ dhātakī-puṣpaṁ guḍa-dhānānnasaṁhitam ||
I could not trace this verse in *Mādhava-nidāna* if by 'Mādhava' that work is indicated in SKD. From its name it (the liquor) appears to be a stimulant.

2. The MBH describes how Yuyudhāna's criticism of Kṛtavarmā's dastardly attack on the sleeping Pāṇḍava army, sparked off the struggle. The whole report (*MBH Mausal* 3.1766) reads like an account by an eye-witness.

Sātvatas, Madhus, Arbudas, Māthura and Śūrasenas, the Visarjanas, the Kukuras and the Kuntis (out of them some were domiciled in countries like Arbuda, Mathura, and Śūrasena) fought with one another.

19. Sons fought with fathers, brothers with brothers, maternal uncles with their sister's sons, nephews with uncles, friends with friends, well-wishers with well-wishers and clansmen with clansmen, as all of them were stupefied and deluded (by Hari's *Māyā*).

20. (After a time) when the (stocks of) arrows was being exhausted and bows (which they used like sticks) got broken and their weaponry was finished, they (pulled out and) clenched into fists the *Erakā* grass (that grew abundantly on the shore) as weapons.

21. And lo ! The *Erakā* grass when held by them in their fists, became adamant like hard iron-bars with which they struck their adversaries. When forbidden by Kṛṣṇa, they (turned against him and) attacked him.

22. O king ! Being infatuated they looked upon (kṛṣṇa) and Balarāma as their enemies. Those desperadoes determined to kill them and attacked them, O king.

23. At this, they (Kṛṣṇa and Balarāma) on their part became enraged, O Parīkṣit (scion of the Kuru race). They uprooted a handful of Erakā grass which (automatically was transformed into iron bars wherewith they struck back and moved about in the battle, killing (Yādavas with their iron clubs).

24. The wrath intensified with jealousy of Yādavas who were bedevilled by Brahmanical curse and whose minds were completely perverted by Kṛṣṇa's deluding potency which wrought their complete annihilation even as fire sparked off by friction of bamboos, reduces the whole forest to ashes.

25. When all clansmen belonging to his race were thus done to death, Lord Kṛṣṇa felt that all the remnant of the burden of the earth had been lightened.

26. Repairing to the sea-shore, Balarāma entered into Yogic meditation on the Supreme person and uniting his soul with the Supreme Soul, left this mortal world.[1]

1. - The MBH. differs in details (vide MBH *Mausala*. 4).

27-28. Noticing the passing away of Balarāma, the glorious Lord Kṛṣṇa, son of Devakī, quietly went to a *Pippala* tree and sat down on the ground (with his back resting against its Trunk) manifesting his (original) radiant four-armed personality dispelling the darkness of all the quarters with his brilliant lustre like a smokeless fire.

29. (His form) was bearing the *Śrivatsa* mark, blue like a rainy cloud, brilliant like burnished gold, wearing a pair of silken garments and the most auspicious (in appearance).

30. His lotus-like countenance was graced with charming smile and was adorned with bluish locks of hair and eyes beautiful like lotus; it was beautified with dazzling alligator-shaped ear-rings.

31. It was adorned with a (brilliant) zone, sacred thread, a crown, bracelets, armlets, a necklace of pearls, (a pair of) anklets, rings and the *Kaustubha* jewel.

32. His person was encircled by a Vanamālā (a garland of special sylvan flowers). It was attended by his weapons in

(1) When Kṛṣṇa saw his sons killed, he used all his divine weapons and finished with the Yādavas.

(2) Babhru and his charioteer stopped him telling him "most of Yādavas are killed, let us find out where Balarāma is". (*MBH Mausala* 2.43-47).

(3) Bala-Rāma was found resting under a tree. Kṛṣṇa deputed Dāruka to Arjuna to take away women and children from Dvārakā.

(4) When Babhru whom he deputed to protect women and property at Dvārakā was killed in Kṛṣṇa's presence by a hunter's arrow.

(5) Kṛṣṇa told Balarāma to wait till he returned from Dvārakā making arrangements for the protection of women and children.

(6) Kṛṣṇa went to Dvārakā and requested his father Vasudeva to protect women (and children) till the arrival of Arjuna at Dvārakā.

(7) He reported what happened at Prabhāsa and informed him of his decision to spend the rest of his life (along with Balarāma) in performing penance.

(8) On his return, he found Balarāma giving up his life by a Yogic process.

(9) Wandering in a pensive mood, he decided to give up his body and he lay in Yogic Samādhi when he was pierced with a hunter's arrow.

Was it the second attempt on Kṛṣṇa's life when the first-mis-aimed arrow killed Babhru instead of Kṛṣṇa ?

their personal forms. He was seated with his lotus-like reddish (left) foot on his right thigh.

33. A hunter called 'Jarā' who fixed on the point of his arrow the un-pulverized remnant of the iron pestle ("born" from Sāmba[1]) pierced therewith his foot which appeared in shape like the mouth of a deer (wrongly presuming him to be a deer).

34. Seeing that it was a four-armed person (whom he hit), the horrified perpetrator of the (homicidal) sin prostrated himself at the feet of Kṛṣṇa, the enemy of Asuras, touching his feet with his head.

35. 'It is sheerly out of ignorance that this has been committed by me, O Madhusūdana. It behoves you, O faultless Lord of hallowing glory, to pardon me for this sin.

36. This sinful act against you has been committed by me, O Lord Viṣṇu, whose constant remembrance, the wise say is efficacious enough to destroy the ignorance of men.

37. Therefore, put an end to my life immediately, O Vaikuṇṭha (Viṣṇu) so that I should not commit such an offence against any other righteous person.

38. (If you agree that my shooting an arrow at you is not my fault but the effect of the Brahmanical curse, I submit) even god Brahmā, his sons, god-like Rudra and others, and the Vedic seers (the masters of the divine words) have failed to grasp the working of your Yoga Māyā. How can we of impious birth whose vision has been blind-folded by your Māyā can say anything about this sportive act (*līlā*) of yours ? (Be gracious enough to kill me and absolve me of my sins).'

The Lord replied :

39. 'Be not afraid, O Jarā, Get up. What you have done is exactly what was willed by me. (Cast off your body and) with my permission, do you go to heaven, the region of the righteous people.'

40. Thus commanded by the glorious Lord Kṛṣṇa who takes any form at his will[2], the hunter circumambulated (by

1. Supra Bh. P. XI.1.17.

2. Lord's form, constituted of pure Sattva. disappeared His apparent form was only an outward semblance of his real form—ŚR.

the right) Lord Kṛṣṇa, bowed to him and went to heaven in a celestial car.

41. Dāruka was tracing Kṛṣṇa by his foot-prints, came in search of him. He identified the spot by the scent of the Tulasī borne on the wind and he stood before him.

42. He saw his Lord there seated at the foot of the Aśvattha tree, attended upon by his sharp brilliant weapons in person. With his eyes bedimmed with tears and heart overflowing with loyalty and affection, he jumped down from (the charioteer's seat in) the chariot and immediately fell at his feet.

43. (Dāruka said :) O Lord, just as one feels lost in darkness, at night, after the setting of the moon, ever since I did not see your lotus-feet, my vision was enveloped in darkness, and was completely lost. I do not see directions (how to behave as well). I have lost the peace of my mind."

44. Even as the charioteer (Dāruka) was speaking thus, his chariot with its flag bearing the ensign of Garuḍa, soared up into heaven along with horses, while Dāruka merely looked on (agape).

45. Even the celestial weapons of Viṣṇu followed the chariot. Lord Kṛṣṇa then addressed his charioteer who was dazed at heart with utter astonishment (at the happening).

46. You go to Dvārakā, O charioteer, and report to the Yādava kinsmen thereof the internecine conflict and mutual slaughter of our clansmen, Balarāma's passing away and my present condition.

47. Warn them that the sea will submerge the city of Yādavas (Dvārakā) abandoned by me. Hence you (i.e. both Dāruka and the remaining inhabitants of Dvārakā) alongwith their kinsmen should not stay at Dvārakā.

48. Taking with you the members of your families at well as our parents, all of you go to *Indraprastha*, under the escort of Arjuna, on the way.

49. Establishing yourself firmly in spiritual wisdom and remaining indifferent (to weal and woe) you follow the spiritual path proclaimed by me. Realizing that all this universe or *Saṁsāra* is nothing but the creation of Māyā (and hence unreal) you should attain spiritual peace of mind.

50. Thus commanded Dāruka went round Lord Kṛṣṇa (by the right-hand side) and bowing him down again and again and placing his feet on his head (i.e. touching them with his head), he went to the city (of Dvārakā) with a heavy heart.

CHAPTER THIRTYONE

Lord Kṛṣṇa's Return to Vaikuṇṭha

Śri Śuka said:

1-2. (After the departure of Dāruka) there arrived god Brahmā, god Śiva along with his consort Pārvatī, gods led by the great Indra, Sages along with the progenitors of the world, manes, Siddhas, Gandharvas (Celestial singers), Vidyādharas, great serpents, Cāraṇas, Yakṣas and Rākṣasas, Kinnaras, Apsaras (celestial nymphs), Brāhmaṇas like Maitreya and others (or birds inhabiting the region of Garuḍa).

3-4. All of them were desirous and extremely eager to witness the glorious ascent of the Lord to his region. Glorifying in their songs the exploits and incarnation of Lord Kṛṣṇa the descendant of Sūta, they crowded the sky with rows or their aerial cars and rained on him showers of flowers with the deepest devotion, O King.

5. Beholding god Brahmā (the grand-sire of the universe) and other celestials who were his own glorious manifestations, that all-pervading Lord concentrated his mind on the Supreme Self and closed his lotus eyes in *samādhi* (meditation) with a view to avoid the expected requests of the gods to visit their respective regions.

6. By the technical Yogic process called *Āgneyi* whereby the Yogi concentrates his mind on fire and burns down his body, the Lord did not consume with fire his world-enchanting form which was very auspicious for concentration and meditation (and was the support of the world) but entered with his body his own realm[1]

1. Contrast *MBH Mausala* 7.31.
tataḥ Śarīre Rāmasya Vāsudevasya co'bhayoḥ |
"anviṣya dāhayāmāsa puruṣair āptakāribhiḥ ||

7. Kettle drums were sounded in the heavens; flowers were showered down from the sky. And Truth, Righteousness, Fortitude, Glory, and Prosperity quitted the earth and followed him (to Vaikuṇṭha).

8. Gods and others (who assembled there), of whom god Brahmā was prominent, were not able to behold (or even cognise) Lord Kṛṣṇa of inscrutable ways, while he was entering his own realm (Vaikuṇṭha) and they were left dazed in utter astonishment.

9. The passing away of Lord Kṛṣṇa could not be perceived by gods, just as the trail of lightening in the sky after its passing across the mass of clouds cannot be seen by (mortal) human beings.

10. Witnessing the (incomprehensible) Yogic way of Hari's disappearance, gods headed by Brahmā, Rudra and others were wonderstruck and glorifying it, they returned to their respective regions.

11. O King, please note that the incarnation, disappearance and the (sportive) activities among human beings (Yādavas) of the transcendental Lord, are nothing but histrionics staged by dint of his Māyā Potency, like those of a theatrical performer. Having created this universe by his great Will Power (without any outside material or agency), and having entered it as *Antaryāmin* (Inner Controller) and sported (into it), he withdraws it within himself in the end, and abides established in his own (glorious) state.

12. Was that Lord incapable of protecting his own person who with(i.e. while he was in)his mortal body brought back to his teacher Sāndīpani, his son who had been snatched away to the region of Death (Yama), who restored you to life while you were (practically) burnt by a great missile (Brahmāstra discharged by Aśvatthāman) and who vanquished Rudra, the destroyer of Yama and transported (his assassin) the hunter bodily to the celestial world ?

13. Though he alone was the sole cause of the subsistence, evolution and destruction of the entire universe as he was the wholesole controller of all powers, he did not wish to leave his person behind in this mortal world, as there was no

propriety in retaining a mortal body in this world and wanted to demonstrate the glorious state of those who are established in the Self. (Had he left his body in this world, the Yogins would have preferred to stay on in this world.

14. He who gets up early in the morning and devoutly glorifies the passage to the Supreme State by Lord Kṛsṇa, will reach that highest stage to which none is superior.

15. Dāruka (the charioteer of Kṛṣṇa), bereaved of Kṛṣṇa arrived at Dvārakā. He fell at the feet of Vasudeva and Ugrasena and bathed them with tears profusely.

16. He reported to them, O King, of the total destruction of the Yādava clans. Hearing that heart-rending tale, people (of Dvārakā) were over-whelmed with grief and fainted.

17. Deeply agitated at their bereavement from Krsṇa and beating their faces and heads (with uncontrollable grief), they hastily rushed to the spot where their kinsmen lay lifeless.

18. When Devakī, Rohiṇī as well as Vasudeva were unable to see their sons Balarāma and Kṛṣṇa, they were so afflicted with grief that they lost their consciousness.

19. They were so intensly stricken with grief at their separation from Lord Kṛṣṇa that they gave up their life then and there[1]. The Yādava woman embraced their husbands and ascended the funeral pyres (burnt themselves in the fire).

20. The wives of Balarāma as well clasped his body and entered fire. Queens of Vasudeva embraced his body and the daughters-in-law of Kṛṣṇa clasped each the bodies of their respective husbands like Pradyumna and others, and consorts of Kṛṣṇa like Rukmiṇī and others with their hearts fixed on him entered the fire.[2]

1. The MBH differs. After Arjuna's arrival at Dvārakā, he held consultations with Vasudeva about taking away Yādava men and women with their kit. Vasudeva cast off his ghost by the Yogic process, and his four chief queens immolated themselves in the funeral pyre of Vasudeva— *Mausala* 7.15-25.

2. MBH. states that only Rukmiṇi, Gāndhāri, Śaibyā, Haimavati and Jāmbavati immolated themselves in fire, while Satyabhāmā and other dear wives of Krsṇa went to the forest for performing penance.

—*Mausala* 773-74.

21. Deeply afflicted with the grief of separation from his dearest friend Kṛṣṇa, Arjuna consoled himself by pondering over the words of spiritual wisdom addressed to him (in the *Bhagavad Gītā* and the *Anu Gītā*) by Kṛṣṇa.

22. In the order of seniority of his relatives who were killed in the fight and had their races cut off, Arjuna arranged for the proper performance of the obsequies (for their welfare in the next world.)

23. The sea immediately inundated the city of Dvārakā forsaken by Hari, with the exception of the palace of the Lord, O great king.

24. It is the auspicious-most of the auspicious and by its very remembrance it removes all evils (including sins), for the glorious Lord Kṛṣṇa, the slayer of demon Madhu, always abides there.

25. Arjuna escorted women, children and old men, the survivors of the massacre and rehabilitated them at Indra-Prastha (the previous capital of Pāṇḍavas) and coronated Vajra (the son of Aniruddha, scion of the royal Yādava family) there, as their king.

26. Having heard the report of the destruction of their (Yādava) friends from Arjuna, your grandfathers installed you (on the throne of Hastināpura) as the successor of their dynasty, and all of them proceeded to the Great path (to the other world).

27. The moral (person) who with devout faith would glorify the incarnations and sportive acts of Lord Viṣṇu (Kṛṣṇa), the God of gods becomes absolved of all sins.

28. He who sings the above-mentioned auspicious-most sportive acts of the glorious Lord Hari in his boyhood, and his delightful incarnation and great feats achieved therein-which he has heard here (in the *Bhāgavata Purāṇa* or elsewhere, would have engendered in him, supreme devotion and would attain to the goal reached only by *Parama Haṁsas* (i. e. recluses of the highest order).